

State W. M. U. Convention, Hattiesburg, April 12-14, 1921, Come Everybody

The Baptist Record

"THY KINGDOM COME"

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Remember that March 27th is Mission Day in the Sunday School. It is a good time to line up the forces and round up the year's work.

One fourth of the world's population is in the territories in which Southern Baptists do foreign mission work.

In the dark ages before prohibition became nationwide it was generally urged against prohibitory laws that they provoked people to lie. Now that argument is passed on to the income tax.

A woman member of the Czecho-Slovak Parliament is said to have introduced a bill making bigamy compulsory for all men under 50. Evidently she is an "unclaimed blessing" (?)

Longview church, Jas. H. Street pastor, will ordain two deacons on Sunday April 3rd; also observe the Lord's supper. They expect Colporter L. E. Lightsey to be with them in presenting the Record and other good literature.

H. L. Knight is a Mississippi student at Union University, Jackson, Tenn., and is pastor at Carey Chapel and Alexandria in Marshall County. These people surprised the pastor with a gift of \$43.00. He is also pastor for half-time at Maple Springs church near Mercer, Tenn.

Brother Wayne Alliston says his recent meeting with his former charge at Ft. Worth was the greatest in his life. There were 102 additions to the church. He is now in a meeting at his home church in Water Valley. A great many have joined and the house will not seat the people.

Pastor L. L. Jordan is pushing the campaign in his territory. He has an all-day program at Richmond church, twelve miles east of Tupelo, the first Sunday in April, pastor preaching in the morning and W. E. Holcomb speaking on the 75 Million Campaign in the afternoon. They expect a great crowd and a great blessing.

Brother W. H. Patton writes that Dr. R. S. Gavin began his ministry Sunday at Quitman; and that Dr. A. R. Willett is now preaching one Sunday afternoon at Harmony church, Clarke county, where Bro. C. M. Morris preached last year. Bro. Patton thinks this church will meet its pledge to the campaign and he is helping in the work.

Dr. McGiffert, in an address favoring organic union of the churches, says, "If the church as a whole should ever abandon that belief (infallible truth), unity would be possible even with the widest diversity of opinion," which means that if you will throw the Bible overboard as the infallible word of God, then you can have union. There you have it in plain English. The Bible or union. Take your choice. We believe that is the statement of the position of the unionizers put in understandable, unmistakable language; and true.

The daily papers are sometimes imposed upon in the reports that are sent them about matters religious. So it may be that the conditions in Averett College (Baptist), Danville, Va., are not as bad as they seem. But the report is that the president, Mr. C. E. Crossland, is retired by the board of trustees after this session for his allowing dancing among the students under his charge. This is no time for leniency in dealing with one of the worst-demoralizing dissipation of modern society. The school will be a good place for girls when the dancing is abolished.

All whose subscriptions expired March 15 have had due notice served. We are compelled to discontinue those who do not pay in advance. You want the paper to continue coming. Please do not neglect to send in the \$2.00.

The brethren who counted the church members present on Sunday and found fifty per cent present, haven't reported yet.

Mr. R. E. Harkins of Oxford raised and butchered a hog which when dressed weighed nearly as much as two bales of cotton, 968 pounds.

"Communicative but not informing" is the way President Harding's attitude on international relations is described. He hasn't changed much since his election. He and former Premier Viviani of France are conducting a conversation through the newspapers before they meet, each one saying what he is going to say.

Pastor N. A. Moore of Park Place church, Hot Springs, Ark., is preparing to build a three-story Sunday school annex. On a recent Sunday there were 264 present in Sunday school. But better than that there were eleven 100 per cent classes, 154 one hundred per cent pupils, and 54 diplomas, seals and certificates were delivered for S. S. and B. Y. P. U. Study Courses.

A. H. Herndon, a well known negro of Atlanta, Ga., has given \$10,000 to house and aid the settlement work carried on in the city by educating colored women among the neglected children of their race. Their work has the approval and co-operation of leading white, but its chief friend, financially, is this colored business man, who shares his prosperity with the unfortunate of his race.—So. Pub. Com.

Here are the names of the young men graduating from the Seminary at Louisville in May who went from Mississippi and ought to come back to Mississippi, if God so wills. It is a goodly group. We need them. Do you need a well equipped man. Here are the names of our young ladies graduating from the training school. See if you can induce them to come home. *Graduates from Seminary*—H. C. Clark, E. S. Flynt, J. A. Barahill, J. H. Brooks, L. O. Leavell, Joe Oleander, J. E. Williams, H. B. Price, R. B. Patterson, W. A. Sullivan. *Graduates from Training School*—Miss Minnie Landrum, Miss Lois Griffith, Miss Mary Bibb Long, Miss Pearl Harrison, Miss Jewel Grimes, Miss Birdie Lou Clark.

A telegram from Dr. B. D. Gray, of Atlanta, which came too late for last week's paper, reported the sudden death of Dr. S. Y. Jameson at 9 o'clock on March 15. How swiftly are these men who seemed so strong being carried away. May the Lord sweetly comfort those who most deeply mourn his loss. Dr. Jameson was head of the enlistment department of the Home Mission Board, and had been vigorous and active in denominational life for many years. He was once Secretary of Missions for Georgia, also president of Mercer University, and at one time president of Ouachita College. The Home Board has thus in a short time suffered the loss of the heads of two departments, Dr. Masters having recently resigned from the Publicity Department to become editor of the Western Recorder.

One brother has recently given Simmons College in Texas \$100,000. Another gave Baylor College \$150,000.

Trustees of Georgetown College in Kentucky, have abolished secret fraternities from the student body.

One condition for graduation in a negro school conducted by Episcopalians is said to be that the graduating girl must make her own dress and the materials must not cost over \$3.00.

Tarbell's Teachers' Guide for Sunday School Lessons for 1921 selling now for \$1.25. That's less than cost. Address the Baptist Book Store, Jackson, Miss.

Another communication received and no name signed to it. Dearly beloved, all we can do with articles of this kind is to throw them in the waste basket, however good they may be and however much we may regret it.

The First Baptist Church of Greenwood, which made the largest subscription to the campaign of all the churches in the state, has, though hard hit by the drop in cotton, paid three-fourths of its second year's subscription. This is genuinely Christian and heroic.

The proposition of the Armour and Swift Packing Companies to share with their employees the management of the business at least in some points does not meet the approval of Mr. Samuel Gompers, head of the American Federation of Labor. He declares it a smoke screen to protect the control by capital.

We make our habit not to publish in the Record the good things said about the paper, and we cannot of course write to all who have said kind things, but we assure you brethren and sisters, that our hearts are moved by your words of appreciation and we hope to be more nearly worthy of you and your good opinion.

The brethren in the Delta churches, which were so hard hit last year by the drop in cotton, said they would pay their pledges as soon as they got their breath; that they had no notion of falling down. And they are coming. Some of them have sent in the full amount promised and the end is not yet. Praise the Lord, his people will make good.

A National Bible Society of Scotland's colporteur in China, asserts that, almost without exception, wherever he finds in a village crowd listening to the preaching of the Gospel a laborer who has been to France, he has an enthusiastic ally in the work, who expatiates eloquently on the benefits of Christianity as experienced by him when an exile far from home.—Ex.

Armour & Co., Packers, have announced a change in the operation of their plants by which the workers share with them employers the business of determining conditions of work. A board composed of an equal number of employers and employees has the decision of policies and in case of disagreement the matter under dispute is referred to a board of arbitration. This is an ciliatory step which will work toward a better understanding and less friction. It is too early to predict how it will work out, but all students of social and industrial questions will watch it with sympathetic interest.

WHY I BELIEVE IN THE DIVINITY OF CHRIST.

(By J. BENJ. LAWRENCE.)

In dealing with the Deity of Christ, as it affects faith, we have to concern ourselves with the person of Christ, for when we speak of his Deity we do not wish to convey the idea that he was a Theophany—a Divinity residing in human person—but we wish to convey the idea that as a person he is divine. It is not, therefore, the doctrine of our Lord's divinity as such, though that is included; nor is it the doctrine of his perfect manhood as such, though that is involved; but it is the doctrine resulting from the union of the divine and human natures forming the God-man.

The doctrine of the undivided and indivisible unity of the incarnate Person is taught by the Holy Ghost in two ways; first, by the language used concerning the Christ, and secondly, by the ascription of the virtue and qualities of each of the two natures to the Savior's work.

As to the former: While neither of the two ever gives its attributes to the other, the one common person is clothed with both classes of attributes interchangeably. As to the latter: In all that the Savior does and suffers each nature has its distinct nature unconfounded, while both are the functions of the one common person, whose divine personality gives them Divine virtue; some are divine, some human; but all are divine-human.

These general truths may be summed up as follows: Christ is truly God, perfectly man, unconfusedly in two natures, indivisibly in one person.

This leads us to state the doctrine of the Deity of Christ as follows: God became incarnate as the Second Person of the Deity; hence the sole, continuous, abiding, and everlasting personality of the One Christ is that of the Eternal Son, who retains his unchangeable Godhead in his human estate, throughout his mediatorial history, and for ever.

We are, in the statement of this doctrine, not dealing with the Divinity of the Son Eternal in the essence of God, but we are dealing with the divinity of the Son in the Person of Christ. As incarnate the Redeemer is called by divine names. His mediatorial relation supposes his truly divine nature, which is ascribed to him in connection with the human, and as distinguished from it; and the Divine attributes are ascribed to Him, with the homage which those attributes demand.

With this statement of the doctrine I turn to give reasons why I believe in the Deity of Christ:

1. I believe that Christ is divine because it is taught in the Bible.

The Bible is God's revelation of Himself to man in which revelation he sets forth the doctrine of redemption. The Old Testament is the preview of the Redeemer's work. In this we have the premise laid for a divine redemption; the prophecies made as to the coming of the divine Redeemer. All the religious rites and observances of the temple worship were types and shadows of the Christ and his work.

Who can look back on the gradual openings of God's providence from the fall of man to the restoration, and observe the tendency of the whole to prepare the way for the reception of his ever blessed Son; who can look back, and see the end and design of all the numberless types answered, their defects supplied, and the great work of redemption completed by the sufferings and sacrifices of the Lord Jesus without being convinced that he was indeed divine.

The whole of the Old Testament Scriptures testify to us that Jesus Christ is the very person promised from the foundation of the world, and prefigured in the whole Mosaic ritual. When we compare the account of Christ in the New Testament with the various ordinances of the Old, we see how impossible it is that such a coincidence of character should ever happen, but by express ordinance and appointment of God.

In the New Testament he has the most exalted

titles, attributes, works and honors, such as belong by right to God only, ascribed to him. The burden of the New Testament, in fact, is the burden of the divinity of Jesus. He is called God (Heb. 1:8); He is called Lord (Acts 1:24); He is called Jehovah and God (John 20:28); He is given divine attributes (Heb. 13:8); He is given Divine honors (Heb. 1:6); He claimed equality with God (John 5:23); He is worshipped (2 Cor. 13:14; Rom. 9:5; 2 Pet. 3:18). To give all the references covering the above representations would be to make this article burdensome with scripture texts. If the New Testament teaches anything it teaches the deity of Christ.

2. My second reason for believing in the Deity of Christ is that as Mediator between God and man Christ must necessarily be divine as well as human.

As Mediator between God and man Christ is necessarily divine. Having all that belongs to the one represented nature—no one questions his humanity. He must also have all that belongs to the other. What his mediatorial work his mediatorial person supplies; perfect equality requires his mediatorial person supplies; perfect equality and oneness with both parties with whom he mediates.

As the result of Christ's relation to God, on the one hand, and to man on the other hand, thus bringing together God and man in one person, we have the two parties concerned in redemption meeting in the person of Christ. Through his divinity the Person, Christ, can mediate with God; through his humanity the Person, Christ, can and does come under the law and takes man's place, thus atoning for sin. The God-man, free and yet a member of the race, assumes humanity's obligations and meets the full penalty for all human failures.

Here lies, plain and distinct, the fundamental fact of the gospel. That fact is that Christ, as the God-man, assumes the guilt and consequences of a world's sin. We do not profess to be able to give an explanation of how this is possible, but we do know that Christ, in his perfect manhood, wedded to true divinity in one person, the God-man, is capable of entering into such closeness of relation with God on one hand, and and with humanity on the other, as that on Him can be laid the iniquity of us all.

This necessity for the divinity of the Christ is to me an argument for his divinity. This is because that in the divine economy every real fundamental necessity is met by the divine sufficiency. Man's condition demands a divine redemption; a divine redemption demands a divine Redeemer; that divine Redeemer is supplied in Christ. But He must be divine to meet all the conditions implied. Hence he is divine or else God's government breaks down.

3. The other reason which I shall give for believing in the Divinity of Christ is my own personal faith in him as a divine Savior and the experience of grace which has taken place in my heart through his work in me.

Through Christian experience Christ becomes a reality to the individual soul. The whole world of the believer is changed. New ethical standards are set up in the life. All religious values are brought to a focus. The religious life is unified. We come into the possession of the realities of the spiritual life. We find God as a fact.

These things become so real to the believer that argument is not needed to establish them. Christ is a fact, the most potent fact in the life. This conviction that Christ is God which comes to us in Christian experience is the strongest argument possible to the believer.

It is here that the mind of man is lost in mystery. The fact of the Divine Person is revealed to us in Scripture and experience, but as to the manner of that fact, while reason lies humble in the dust, shorn of her vaunted strength, we can never know definitely. But where reason cannot tread, faith in its upward flight, can comprehend. And so with our faith fixed in the deep of his eternal love we can feel what we cannot

prove by human reason. So only let me know Thee, Lord, in the pardon of sin and my poor soul shall be satisfied that thou art divine. I believe in the Divine Father who loves; in the Divine Son who saves; in the Divine Spirit who calls and sanctifies, and this faith to me is demonstration.

Shawnee, Okla.

THE EGG AND ACRE CLUBS.

Editor Baptist Record:

We have decided to organize an Acre Club in our church for the men and an Egg Club for the women. The object of this is to get as many men as possible to plant an acre of land and work it just as he works his other crops and harvest it at the proper time and turn the proceeds, or crops, over to the committee, appointed by the church to look after it, to be used by the church in any way that the church may see fit to use it. The women will use their Sunday eggs in the same way. We are hopeful to thus enlist some of the members who are not yet enlisted.

I have been out in one of my churches at work in it and I have met with a most hearty response. I did not find but one that refused to go into the club and she gave her reason which I accepted. The men also are taking hold of it with much interest. The church at Blackwater and at Friendship have voted to go into it and I am going to place it before the church at Center Ridge next Sunday. I am sure they will enter into it just as heartily. It will place a great deal of work upon the pastor as he will be the one to put it on, but it will be worth all it costs I am sure. We appoint a committee to look after the Egg Club and another to look after the Acre Club, which committees will direct the work and report the results to the church next fall.

I find that some who have never paid anything into the church are ready to go into this club. And I believe in the Savior's saying, "Where your treasure is there will your heart be also." If we can get these brethren and sisters to enter this club and begin to do something for the Lord's cause I have hopes of leading them out to a larger development.

After I have given it a test this year I shall be in a position to tell more about it another year.

Yours for an advance movement,

H. C. JOYNER, PASTOR.

SOUTHERN BAPTIST CONVENTION AND ASSEMBLY PLACE.

(By B. P. ROBERTSON)

It seems to me the time has come when the Southern Baptist Convention should establish a permanent convention place and summer assembly grounds. Of course this will require the erection of a great auditorium, with other buildings adjoining, that will accommodate the annual convention, committee and board meetings. Then this great auditorium, with such other buildings as may be needed in summer school and assembly work, could be used each summer for summer assembly purposes.

The Southern Baptist Convention, which is the greatest religious body in the world, should have the greatest assembly place and the greatest summer schools in all the world. Of course, this assembly place should be as near the center of our territory as possible; and I am sure one of the great cities near this center would be glad to furnish the auditorium and perhaps all the other buildings for the annual meeting of Southern Baptists and for the summer assembly and educational work. The ideal place for such annual meetings would be either Atlanta, Georgia, or Nashville, Tennessee, either of which cities would be glad, I am sure, to donate to the convention all of the equipment needed.

Why not the convention take up this matter at its next meeting and plan for just such a central place of meeting.

STEWARDSHIP AND SYSTEMATIC GIVING.

(BY OWEN WILLIAMS)

In the preceding article, attention was called to three of the things that must be considered in the study of the subject. These were, God's Ownership, Christ's Lordship, and Man's Possession and Responsibility.

No particular effort was made to establish the facts in the case; we were trying to emphasize the facts. It seems logical now that the responsibility of man in the position he holds in his relations should be brought to mind. So we now consider—

What God's Word says of this responsibility.

In most all the things that were mentioned before, as to which we are related to God as the owner, the truth has been faithfully proclaimed. But there has been one that has not been emphasized so earnestly. That was, a Bible doctrine about money. Referring to specific plans concerning its use.

With no thoughts of reproof in mind, but stating as facts, there were two reasons for the neglect:

1. In order that no room might be given for any one to have cause to believe that salvation is not wholly of Grace. This may seem far-fetched. But illustrations of all sorts can be given to show that some have made excuses by the earnest preaching of the Bible doctrine of stewardship. Some excuse of the sort has caused a hesitancy in emphasis of specific doctrine.

2. The other reason is, that none might ever have cause to accuse the preacher of being mercenary. He wanted to emphasize that his call was of God. To do this, he was willing to undergo all sorts of sacrifices. These two facts are facts, and as said before, there is no effort here to reprove. Far be it from the writer to have such a spirit of accusation for the workers who have accomplished so much, and have made present plans feasible.

Here are two things that come to mind for our consideration:

1. The relation of man and money, and
2. What God's Word says about man's stewardship of money.

What is the relation of man and money? Or is there any specific relation? Your dictionary tells you that money is the accepted medium of exchange. It is. May it not also be said that money is the practical measure of energy? The things possessed by man represent the expenditure of energy. This is true indeed of any case. Perhaps some one will say that things inherited do not represent the expenditure of energy. Perhaps not to attain, but the keeping in his possession requires energy. That everything does not come by expending the same amount of energy is admitted.

To put the statement in other words with the same meaning let us say that money is the practical measure of value. When a farm is for sale, its value is stated in terms of money. In a real sense, that farm represents the energy of the owner. But, energy is of the man. If it is part of the man, being of the man, then money in a large way represents man. For example, so far as a man is known to another, it is impossible to think of him without thinking of his possessions. Suppose that one is introduced as Mr. Smith, the lawyer. When he is recognized again it will be a recognition in which the lawyer, as well as personal features figures. The idea could be developed to a much greater degree, but we forbear the misuse of space.

Now there are two things that are needed to carry out the will of Christ. Folks, and their support. The one without the other is impossible. And, more, each is of equal value in its place. To put another set of words, the requirement for doing the will of Christ, is a physical being with energy.

But where is the connection of statements just made? Here it is: Money supplies the things that enable the worker to have his reserve of

energy to work. Maybe this will help. There is no value in money in itself. Until it is translated into life, it can be of no value whatever. What is life?

To this all will agree; that the highest use of life is for God in His service. Or the highest use of energy is for God and His service. This is stewardship from a very practical standpoint.

What does God's Word say about man's stewardship of money?

When there was special need that the energy of the poor saints at Jerusalem should be sustained by food, Paul wrote the words we find in 1 Cor. 16:2. This idea is in the circumstance: when others need strength, it is the business of those able, to supply the need.

Without taking the space to copy it here, will the reader get his Bible and read II Cor. 8:1-7, Luke 6:38, Prov. 3:9-10, 1 Cor. 9:1-12, II Cor. 11-8, and 12:13.

Here are some conclusions:

Increase (which is money or its equal) can be used to honor God with His promise of blessing.

An admonishing to abound in the Grace of giving.

He that gives, to him shall be given.

The preacher has equal or greater right, to be supported in his work than any other who gets support of the people.

Paul was not burdensome to one church, and later made apology for the fault.

There are other scriptures that will be found by those who are thinking on this subject. But if there were no others there is the truth in these that is unquestionable; we have the obligation of using our money to the glory of God. And now let these facts be strengthened by the teachings of Christ in the story of the Talents and the Pounds.

In another, we shall call attention to the practical application of stewardship in the Old and New Testaments.

SOUTHERN BAPTISTS AND SECONDARY SCHOOLS.

(BY B. P. ROBERTSON)

I have made a study of the needs of our Southern Baptist people in their work for world-wide evangelism. I have discovered, I think, the weak point in their preparation for carrying out such a world-wide program. The weak point is our shortage in Baptist academies for secondary education. My reason for this statement is that 90%, approximately, of the ministerial and missionary students in our seminaries and training schools come from our secondary schools. This is due primarily to the fact that our Baptist schools furnish an atmosphere in which young men and young women can hear the call of God to special service. When we consider that there are very few Baptist academies compared to the number of state high schools, we can see the importance, from a denominational standpoint, of fostering schools in which our young men and young women can have an atmosphere where they can hear the divine call.

The primary reason for Baptists being in the field of education is for kingdom and denominational purposes. If it is simply to educate, then all our schools are liabilities rather than assets, because we are simply duplicating what the state schools are doing. But when our purpose in fostering academies, colleges and universities is for the extension of the kingdom and for denominational purposes, then we have a divine reason for entering the field of education. And this being so we should place the emphasis on the kingdom and denominational purpose of each school fostered by our people and see to it that in these schools the atmosphere and the training shall be Christian and denominational.

It is quite evident that our denomination is going to face a great crisis in the near future, due to the fact that there is a growing shortage of ministerial and missionary students in our colleges, seminaries and training schools, compared to the increase in our denominational numbers.

The seminaries altogether are not turning out more than enough trained workers to supply the needs on the foreign fields which we are now occupying and are now opening up for our work. If we do not foster more academies in the near future our colleges will not be sending out ministerial and missionary students and our denominational work will greatly suffer.

A HUMILIATING CONFESSION.

(BY N. W. P. BACON)

The Sunday following Brother Lipsey's challenge to count 'em—the church members present—I had a good congregation present and decided then and there to prove to our editor that he did not know my people. So with "pardonable pride" I request each member present to stand and be counted. They stood. They were counted. "Nuff sed"—at least I wish I didn't have to say any more. Not only was there less than half the membership present, but more humiliating to confess, only a little more than one third was present.

I remember now—I wish I had thought of it sooner—what happened to David for "numbering the people;" so I am not going to count 'em any more.

That experience decided me on two things, at least: first, that it is not safe to "number the people" without giving them "due and timely notice." The second, to "revise" the church roll and hand a good number of non-attendants their "resignations."

Seriously brethren, that experience was a distressing and a depressing revelation to me.

I had an auditorium practically full of people and yet but few more than a third of the church membership present.

Suggest to us, Bro. Lipsey, if you can, something that we may do to remedy this distressing condition.

The Presbyterian, published in Philadelphia, protests against the camel's nose of the Federal Council of Churches which was begun ostensibly as a means of conference among representatives of various Protestant denominations, but now has become a soliciting and collecting agency of funds for various missionary and benevolent objects. Among other sensible things things, its says: "This is the final outcome of all the multitude of extra or interchurch organizations. They sooner or later find they have nothing to do, and so must usurp the work and support belonging to the regular church agencies. The Federal Council is now soliciting funds from those who are already giving to the regular church boards of home and foreign missions. They profess to do it on the mandate of the representatives of the thirty denominations which met in Boston last summer. All this places Dr. Speer in a peculiar position: senior secretary of our Foreign Mission Board and president of another."

A little more than two hundred years ago an old Puritan doctor wrote a book and died, never knowing that his book was of any use. Who he was we are in doubt, but he wrote a book called "The Bruised Reed." Richard Baxter was converted by reading "The Bruised Reed." Richard Baxter wrote "A Call to the Unconverted." Philip Doddridge was converted by reading "A Call to the Unconverted." Philip Doddridge wrote "The Rise and Progress of Religion in the Soul." William Wiberforce was converted by reading Doddridge's book. William Wiberforce wrote "A Practical View of Christianity," and Thomas Chalmers, the man who made Scotland ring with his eloquence, was converted by reading Wiberforce's book. The same book traveled to the South and inspired a young minister, Leigh Richmond, to write "The Dairyman's Daughter," a book which has been the means of converting many.—Selected.

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EDITORIAL.

THE CHALLENGE OF THE IMPOSSIBLE.

The religion of Jesus Christ is the religion of the impossible. That is it is here for the purpose of doing what could not be done, for enabling us and compelling us to do what we could not do, and what no man could do. That is the reason for its existence. There is no other reason for its existence. If it is intended to do what man was already able to do or what any other institution or system or philosophy could do, then it is unnecessary and superfluous. There is no reason for its existence. It is here to do the impossible.

There are many scriptures and many experiences that amply prove this. It begins in us with this experience. "What the law could not do, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the ordinance of the law might be fulfilled in us." "When we were impotent (weak) in due season Christ died for the ungodly." Every Christian knows that the beginning and the progress of his own Christian life are at the end of his own strength and at the beginning of God's. David said: "By Thee I run through a troupe; by my God do I leap over a wall." Obstacles and opposition do not impede the progress of one who believes in God.

Easy tasks are for other people, they are not for Christians. God will have none but heroes in his tents. They are the elect, the elite. He never meant that we should have soft places, soft tasks, soft muscles or soft heads. When he called Saul of Tarsus, it was with the promise, "He is a chosen vessel unto me to bear my name before the Gentiles and Kings and the children of Israel; for I will show him how many things he must suffer for my name's sake." To the Philippians, Paul wrote, "To you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf; having the same conflict which he saw in me and now bear to be in me." Much the same message is in 1 Thess. 3:4 and elsewhere.

If we had an easy task we should never be anything but weaklings. But Jesus, the Captain of our salvation, has given us the impossible task of saving a lost world; bringing it to the knowledge of God, to submission to God and its people to the obedience and likeness of Christ. Nothing less than his possession of "all power" and his promise "I am with you" is sufficient for this undertaking. But his words ring in our ears, "All things are possible with God." "Ah, Lord God! behold thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for thee." Jer. 32:17.

Men are today talking about the difficulties in the way of reaching our quota and doing our full duty in the campaign. We are facing greater diffi-

culties than we have perhaps ever done before, and are assuming greater responsibilities. Will we be able to do this great thing for God? Brethren, it has always been the challenge of the impossible that has called out the reserves of faith and made men into heroes. Every one of us can if we will. Every church can if we purpose in our hearts that God's cause shall not suffer. Our God is marching on. We need not be afraid to follow where he leads. The way to convince the world that the religion of Jesus Christ is of God is to do the impossible. Let us put forth our strength and put God to the test. Let us bring our column of payments up to the column of pledges. Here's for his glory in making known his name in the earth, his saving strength among the nations.

VANISHING CHURCHES.

In some parts of the country the cry is heard that country churches are dying out. This is not so much true in the South, but can probably be found in other parts of the land where the maintenance of a church in the country has become a serious problem. And yet a man does not have to travel beyond the borders of Mississippi to find instances of this kind. It is not the purpose of the Record to trespass upon the preserve of the specialists in this line, but to call attention to a condition which has appeared in some places before it becomes general and serious.

We can truly thank God for most of our country churches which have been such large conservatories of truth and sources of supply in men and women to the city churches. The members received into the city churches by letter from the country would probably far surpass the number who are received into these same churches on profession of faith. This makes all the more serious any appearance of decay in the country churches, and the need of attention to this matter the more urgent.

Many a preacher, and many that are not preachers, can call to mind now some country community where religion was the chief joy of the people, the church was the Mecca of their hearts, the house of God was the lodestone of their spirits. Some are now saying: "These things I remember, and pour out my soul within me, how I went with the throng and led them to the house of God, with the voice of joy and praise, a multitude keeping holy day." Some can literally say, "Yea, the sparrow hath found her home, and the swallow a nest for her herself, where she may lay her young, even thine altars, O Jehovah of hosts." He might have added something about wasps and dirt daubers. You can tell the state of religion in a community by looking at the church houses.

But our concern is not so much about the dilapidated condition of religion, but to find out how it came about and how it may be remedied; the cause and the cure. Here the word of God will help us if we are willing to hear it humbly and apply it faithfully. There is a warning in the second chapter of Revelation which is fitting and needed here. The Lord says to the messenger of the Church at Ephesus, "Or else I come to thee and will remove thy lamp stand out of its place, except thou repent." The lamp stand, or candle stick, is the church and God did remove it, and for centuries its light was not seen in all that country. God has a way of removing churches when they fail.

But we must not speak of failing in general terms. There is a specific failure: "I have this against thee, that thou didst leave thy first love." This is the distinctive Christian quality, the characteristic motive and emotion; the reason for the churches existence. Where love fails, that first Christian impulse, that glow and charm and color and flavor and fragrance of Christian life, that which gives it health and warmth and beauty; when love fails, the fire has gone out which gives power and character to all we do. It is the radiance of Christ that shines in the soul and face of

the believer. It is the Christ love that constraineth us. It expresses itself in delighting ourselves in God, fervor in prayer and kindling joy in song; a fire that doesn't have to be engendered and engineered by a professional leader through the friction of baton and mechanical manipulation. It will express itself also in glad fellowship of the brethren as they meet in God's house. It will be seen in the eager desire for the salvation of the lost. If these things are not visible in your church then beware that the lamp stand is not removed.

This quality may not be described by any of the terms used above. It cannot be adequately described, but everybody knows when it is in the church. And when it is not, there is a painful sense of its absence. I have seen a church lose it in a few months time. There is a geniality in the atmosphere of a true church of Jesus Christ, that can be found nowhere else. It belongs there, and is its character and its life. When it is not there, then beware! I will remove the lamp stand out of its place. There is no need of a lamp stand if the lamp is gone.

And yet there is no need to despair even in a serious condition like this. There is need for alarm, but not for despair. The remedy is at hand if we are willing to apply it. The oxygen is here if we are willing to make use of it. The difficulty about people who are asphyxiated or suffocated or benumbed with cold is that they are too often perfectly willing to die. They haven't the energy to voluntarily apply the specifics for their recovery. Somebody must come along and shout repentance to them. They must be dragged out of bed and put on their feet and, like one overcome with morphine, made to walk. But they must do it themselves. "Repent and do the first work." If your church is in this condition, get down on your knees and pour out your soul to God. Don't whine to somebody else. Just accept your responsibility. Confess your sin, your numbness to God. Turn from sin and indifference. Plead in your own soul, and be patient and prayerful with others until you see health returning and strength coming back into the church.

APPEARANCE OF EVIL.

It is a pity to take the wind out of some of our people's exhortation, who are fond of quoting from the old version, "Abstain from all appearance of evil." But it is a greater pity to hear the scriptures constantly abused by making them teach what they don't teach and what is not true, and ought not to be true. Perhaps this short article will not prevent the continued misuse of that Bible passage, but it is intended to do what it can in that direction.

The American Revised Version translates it correctly, "Abstain from every form of evil." It is not binding upon us to abstain from the appearance of evil, for a thing might appear to be evil to some people which is a very essential good. Just as a thing may appear to be good which is decidedly evil. For example there are those to whom vivisection appears to be evil. They think the cutting into the live body of a dog or rabbit is a cruelty which ought not to be permitted. But there is a very large body of people, certainly a large majority of those who make a business of relieving pain and curing disease in people, who think that cutting into and examining a living dog may show how to save the life of a man. We can't go according to appearances.

A person who is simply avoiding the appearance of evil is like a horse which is always dodging from shadows, or a child who is looking through his grandfather's spectacles and imagines the floor is rising up in front of him. It is not the appearance of evil that is to be shunned. That is only to make one a superficial and insincere casuist. But we are to "abstain from every form of evil." It takes many forms. It can change shape often enough and radically enough to put Proteus to shame. Whatever form it presents, we are to abstain from it.

LIBRARY DEPARTMENT

READY FOR SERVICE.

We are happy to announce that our Library Department is now ready for service.

We have the following books on hand and will loan them to any one who will sign the application card and file it with us. Application cards will be sent on request.

In the following list of books we give the title of the book, the author, the number of pages, and the number of days allowed for the loan of the book. The number of days include the estimated time for the mailing out and return of the book.

Write for application card. It costs you nothing to read these splendid books.

Title.		
The Moral Dignity of Baptism.....		
The Doctrines of our Faith.....		
Studies in the New Testament.....		
Training in the Baptist Spirit.....		
The Glory of the Ministry.....		
The Training of the Twelve.....		
Epochs in the Life of Jesus.....		
The People Called Baptists.....		
A Short History of the Baptists.....		
The Course of Christian History.....		
Talks on Soul Winning.....		
With Christ After the Lost.....		
Livingston the Pathfinder.....		
Stewardship and Missions.....		
The Call of the South.....		
Baptist Missions in the South.....		
Life and Letters of John A. Broadus.....		

Author	No. Pages	No. Days Allowed
----- Frost	282	20
----- Dargan	214	20
----- Robertson	284	30
----- Van Ness	176	15
----- Robertson	243	20
----- Bruce	545	30
----- Robertson	190	15
----- McDaniel	176	15
----- Vedder	327	30
----- McGlothlin	313	30
----- Mullins	84	15
----- Scarborough	352	30
----- Matthews	213	20
----- Cook	170	15
----- Masters	222	20
----- Masters	204	20
----- Robertson	450	30

FEATURES OF THE LIBRARY DEPARTMENT

I. Circulating Library.

The Circulating Library means that we will loan the books listed above, and others that may be added from time to time, to any one who will comply with the simple rules necessary for safeguarding us against the loss and damage of books. The rules are agreed to when you sign the application card.

We are accumulating books for the Circulating Library through cash donations from individuals, churches, Sunday Schools, W. M. U.'s, B. Y. P. U.'s, and other such sources. We place in the front of books purchased with such donations a label giving the name and address of the donor.

We gratefully acknowledge cash donations received during the past week as follows:

B. Y. P. U. of the 15th Avenue Church, Meridian, \$37.50; B. Y. P. U. of the Second Baptist Church Jackson, \$15.00

II Book Exchange

The book exchange means that we will receive books from people who are willing to donate them and will pass them on to worthy preachers and Christian workers who may not be able to purchase the books they need and to young preachers who are struggling to acquire a library.

If you have good books that you are willing

to give for this purpose send them to us and we will see that they are placed into worthy hands. We will accept for this purpose books on all religious subjects, doctrinal books, mission books, expositions, etc.

We will have an advisory committee who will examine all books received in this department and will assist in their distribution.

Rev. R. A. Eddleman of Tutwiler, has the honor of being the first to make a contribution to this department. He graciously gave three valuable books all in perfect condition.

Another feature of the book exchange will be that we will mention in this column week by week any book or set of books that you may have which you desire to exchange for any other book or books that you might name. We will let this column be used as a bulletin for such announcements and if some other person has a book you would want in exchange for yours the transaction may be completed between the parties direct.

III. Archives and History.

We will give attention to gathering books, papers and documents of an historical character that will be invaluable to Mississippi Baptists. We will appreciate books and papers of interest along this line and will properly classify and arrange them for reference. We want only matter of this character relating to Mississippi Baptists. If you do not wish to donate such articles you may file them with us for preservation and reference and retain the ownership, which we will acknowledge by attaching a label to that effect.

IV. Book Review.

Under this heading we will conduct a book review under the direction of Mrs. R. B. Gunter, where the books handled in the Circulating Library and books for sale by the Baptist Book Store will be reviewed for the benefit of those who are interested in the selection of good books.

Under this heading will also be named from time to time books suitable for church libraries, associational libraries, etc., giving the price of the collection suggested.

Every church ought to build up a church library where wholesome literature can be placed in the hands of boys and girls who are sure to be reading something and who ought to be reading books under the proper censorship.

We invite the sympathy and aid of all our friends in making this Library department as valuable as possible. We want you to read the books we offer and we want you to give us books that have been helpful to you and that you would now like to place in the hands of some one else. We hope to uncover a great many books that lie in the shelves of our people who would gladly give them to somebody who needs them.

Address all communications in reference to the library to N. T. Tull, Jackson, Miss.

The Word and Way asks what will Mississippi do with the Canadian Mennonites who are leaving Canada because that country compels attendance on public schools. Mississippi compels attendance at schools but not necessarily the public school. We judge this is true of Missouri and nearly every state in the union. It is a new law in Mississippi. And maybe that is why the Mennonites passed us by and went to Mexico.

The Religious Herald has been studying the history of the Southern Baptist Convention presidents and this is what it finds, that men from the following states have presided: from Missouri three sessions, Arkansas three sessions, Virginia four sessions, Texas four sessions, Maryland five sessions, South Carolina five sessions, Kentucky seven sessions, Alabama ten sessions, Georgia twenty-four sessions.

A layman writing on "Preaching and Preachers" in the Religious Herald says, "If the average professional or business man did not work any harder at his calling than some preachers do on their sermons, most of them would starve or go into bankruptcy." Again, "If your congregation is to get anything out of your sermon you must first put something into it." It is a good thing sometimes to overhear somebody talking about you.

An effort has often been made in Congress to reduce the representation of the Southern states because of the large number of negroes not voting. More recently a movement has been started to reduce the representation from certain states by limiting it to actual citizens, excluding foreigners who are not naturalized Americans.

Our Convention Board sent twenty-one fourth-time pastors to the Mid-Winter School for pastors at New Orleans. There has also been conducted and will be conducted about thirty-five Community Bible Institutes in all parts of the state. These are being well attended and are proving highly beneficial.

Rev. E. S. Flynt has been pastor of Seven Hills Baptist Church, Owensboro, Ky., for the past ten months. During this time the church has added forty-six members to its roll. He is a man for some good Mississippi field since he is finishing his course at the Seminary, from which he served the Owensboro church.

Besides these advantages offered for the mental and spiritual development of our people, we have provided this year the Circulating Library which is now at the service of our pastors and other interested workers.

Rev. C. J. Oleander finishes his Th. M. this spring at Southern Baptist Seminary, Louisville. It is reported that he has been called to Oakland, Ky. He has not announced publicly his decision. He should be in Mississippi.

Our work in Mississippi this year has beautifully illustrated how we can place the paramount emphasis on the 75 Million campaign and yet not let the campaign sidetrack any phase of our missionary work.

Mrs. W. A. Sullivan takes Hebrew in the Southern Baptist Seminary with a class of about sixty men. She has led the class in the last two examinations having perfect papers each time. She is a Mississippi woman.

The forty-fourth annual convention of Mississippi Sunday school workers will be held at the Galloway Memorial church, Jackson, Miss., April 5th, 6th and 7th. The good people of Jackson will give entertainment on the Harvard plan—bed and breakfast.

In addition to a large array of state leaders on the program we are to have Dr. W. A. Brown, director of evangelism, and Prof. A. M. Locker, field superintendent, two outstanding Sunday school leaders of America. W. FRED LONG.

The Sunday school lesson expositions in the Record for April, beginning this week, is furnished by Pastor S. A. Wilkinson of Ruleville. Our readers are fortunate in what we have had and are going to have.

And now it is announced that Carson and Newman College in Tennessee will have a twelve weeks summer school beginning May 23. College people are getting able to work twelve months in the year like other folks.

The W. M. U. in its May meeting in Chattanooga will discuss the question of removal of the headquarters. If you wish it located in your part of the world now is the time to speak.

Brother A. Mac. Patterson of Como, writes to have it published that he is the author of the article some weeks ago in the Record on "Get the Money for Burying the Dead," which was signed "Deacon."

"SOMEWHERE IN MISSISSIPPI"

There used to be a "Somewhere in France," and the people over this country were always delighted to hear from the boys, and find out what was doing on the "firing line."

There is a "Somewhere in Mississippi," and I live there and belong to a Missionary Baptist church in that town; and, I am sure, the readers of this splendid paper would be glad to know what we are doing on the "firing line."

For the lack of space, I shall not enter into full details of our work, but will touch on some of the most important points in passing.

In as much as we are on the "firing line," it might be well for you to know something about our equipment, forces, resources, etc.

We have a splendid church building, one of the best in the country outside of the big cities. It is lighted by electricity, well seated, plenty of church furniture, and a splendid new piano—all paid for.

Our forces are about one hundred and fifty (150) members strong. We are worth in land, personal property and cash, at least \$500,000. Our quota in the 75 Million Campaign was \$3,000. We subscribed just a trifle over \$2,000. I do not know just how much of this amount has been paid as our church did not legally appoint officers to look after this little matter. I guess they are looking after this at the other end of the line. Will say, in passing, that the leading members of our church did not respond to the 75 Million Campaign.

We have a great preacher. He understands Greek. He is a D.D. He said that he did not "approve of the 75 Million Campaign at first," but along towards Victory Week preached a great sermon on the Great Commission, since that time the 75 Million Campaign has not been mentioned. We are on the "firing line."

He has been pastor of this church for ten or fifteen years. The writer only a few years. We have no Sabbath school, no B. Y. P. U., no W. M. U. nor prayer meetings. We are on the "firing line."

We keep tab on our doings from memory. We do not keep a record of our proceedings. Some of our most reliable members tell me that a minute has not been read in conference in ten years. Our church seldom has a conference; when it does no record whatever is kept. We are on the "firing line." Our church has not observed the Lord's Supper in ten years. We have grown young men and women in this community who do not remember ever having seen this beautiful ordinance displayed in a Baptist church. We are on the "firing line."

Dr. J. B. Lawrence sent a program to me last spring to be put on in our churches. I kindly asked the pastor half a dozen times for ten minutes in which to offer this program to our church, to talk the state paper, and to deliver some religious tracts, etc. My request has not yet been granted. I did not talk the Baptist Record—neither did he. Our people are not reading religious papers. We are on the "firing line."

If I had time and space I'd tell you how we raise the pastor's salary, how we receive, ordain deacons into our church and what we do with them when they join us, etc.

As a whole our people are right up to the very last moment in style and fashion. We have some of the best business men in our church to be found in the country. We are on the "firing line."

Preacher, deacon, laymen, are you up in front where you can hit the bulls-eye in kingdom building or are you "back of the lines jogging along?"

Now, in conclusion, I am going to ask you these simple question: Do I belong to an up-to-date church? Is this a New Testament church? Is this the kind of church our Lord established while here on earth among men? Is this the kind of church he is looking for when He comes back to earth again? If not, will some reader

of this paper tell us what a New Testament church is?

Yours from the "firing line,"

SAM SPILKINS.

"Somewhere in Mississippi."

AN OPEN LETTER TO THE COUNTRY PASTORS.

By L. R. Scarborough.

As I enter the Campaign for the cash round-up of the 75 Million funds, at the request of the Conservation Commission, giving two months of my time to it, I am thinking very much and longingly towards the leaders of our rural and country churches. They constitute the majority of Southern Baptist preachers. Without making any invidious or unfavorable comparisons, I would say that I doubt whether there is on the earth a more heroic and unselfish set of men than the preachers who lead our country churches. Their salaries are the smallest, their sacrifices the greatest, their inconveniences the most numerous, their embarrassments the most pressing, and their contributions in prayer and tears, faith and soul, probably the greatest at the most vital places in the Kingdom of God.

If there is a group of men anywhere who should be held in the most devoted esteem and should receive the most cordial gratitude and praise of the denomination, it is those loyal, self-denying ministers of the Gospel who serve in the country churches. They constitute, I judge, most of the sinews of energy in the denominational life. It is through their ministry that most of our preachers and most of our strong lay leaders go into all the Kingdom work, and in this Campaign my soul goes out to them.

Brethren, you are pastors of most of the churches, some sixteen or more thousand of them. Your people are the heaviest hit in the falling prices of raw material. They are suffering more at this time, probably than any others and are most discouraged. If the Campaign in cash is won in the main, you must win it. Your people have not the money they had a year ago, nor the spirit to give it, and your task is the task of re-creating and re-guiding the sacrificial, heroic, conquering denominational spirit. Their morale must be made over, and it must be done quickly, in order for it to function in the Campaign collections. If there was ever a time for you to be a hero, going strongly against the currents, preaching spiritual and mighty messages of gospel truth, of making your program by faith and not by fear, of calling on a loyal people to be loyal to Christ, and causing them to do the most heroic and sacrificial thing, it is now.

Now is the time, my comrade in holy arms, for every one of us to call out the best and most heroic of our people. I urge you, from every sacred interest in my soul, to do your best and your whole duty now. Meet the depression of the people with a faith of a Caleb, with the heroism of a Joshua, and cause them to merge their difficulties with an unselfish loyalty and sacrifice for Jesus Christ. The issues of victory for our Master are largely in your hands and in the hands of the people you serve. Bring your people through sacrifice to triumph, and do it quickly. Nothing but a great spiritual, evangelistic gospel, coming off the hot embers of the altar of God, preached in the power of the enduring Spirit, will bring our people to triumph now. I confidently put my faith in the full co-operation of the leaders of our loyal churches. May God's highest favor rest on you and may you have the highest rewards in the coming victory.

The ex-emperor of Germany is said to be exercised over the plots of Jews and Free Masons. He and Henry Ford ought to be sent to the same retreat for subjects of the alienists.

It is seldom anything is written to our page

from North Mississippi and surely this is not because we are doing nothing.

I should like to tell something we are doing under the earnest leadership of our pastor, W. A. Alliston. In November we sent a box to Orphanage valued at \$106.00. We observed the Week of Prayer in January. I believe the program was unusually well planned. It was filled full of inspiration.

We observed by circles and find that in every phase of the church work more members are reached by this plan than any other.

We are striving to attain the Standard of Excellence, and hope to merit a number of W. M. U. seals during the year. The Sunbeam Band is doing well. They gave their offerings throughout the year, totaling ten dollars, during the week of prayer, to the starving Chinese. Our whole offering to this object amounting to fifty dollars.

We hope to do some work on Foreign Hospital supplies soon. There has been a constant call of need here at home, owing to the shops factories turning off so many men—the Factory closing down.

Very cordially,

MRS. T. L. BOYDSTON, Pres. W. M. U.
Water Valley.

My dear Miss Traylor:

I am sending you a report from our G. A.'s and Sunbeams of Galilee Church. We have eighteen bright girls in our Girl's Auxilliary that meet on Friday afternoon and sixteen tots in the Sunbeam Band that meet Monday afternoon. We've been giving our collection to the 75 Million Campaign.

The G. A.'s are making a quilt for the Orphans.

We use Royal Service programs as a rule but often have something different.

Pray for us always.

Sincerely,

MRS. P. E. LUSK, Gloster.

The notice below is a paragraph from a letter from one of the workers at 15th Avenue Baptist Church, Meridian. Read it and "go thou and do likewise."

"We're planning for a Missionary Institute. We begin with the Junior G. A., R. A. and Sunbeam program in the Indians Sunday afternoon at 2:30, (all the church invited) after which we will divide it into various groups and organize mission study classes.

There will be one for the men with Mr. Sidebottom as teacher, using "Stewardship and Missions", the W. M. S. and Y. W. A. will study "All the World in All the Word," our pastor, brother Huntsberry, teaching; Miss Bullock will lead the Senior G. A.'s in "Ann of Ava," Miss Hilda Green, the Junior G. A.'s in "Called to the Colors" and Mr. Oscar Yarborough will use "Lamp-lighters Across the Sea" with the R. A.'s. I am sure you will join us in prayer that this study will result in increased interest and "Paid-Up Pledges."

When you were a guest in the house of a friend, you noticed the flowers which had been brought in to brighten the room assigned you and add to your pleasure. You enjoyed the flowers but what gave you most pleasure was the kind thoughtfulness of the friend who sought to minister to your joy. Just to you have enjoyed the flowers that spring up out of the ground blossom in the trees around you. But the best of it all was the love of the heavenly Father who decorates your path and your yard with these that were intended to give you joy.

The Baptist Missionary Volunteers had a meeting at Laurel and perfected an organization, adopting constitution and by-laws which will probably appear in the Record next week.

Elder E. R. Henderson of Pontotoc, has moved to Grenada and become pastor of Central Church.

SUNDAY SCHOOL LESSON
W. F. YARBOROUGH, D.D.

Sunday School Lesson for April 3, 1921.

By S. A. WILKINSON.

**THE IDEAL CHRISTIAN; OR, THE
CHRISTIAN LIVING WITH
OTHERS.**

Romans, 12: 1 and 2, 9-21.

During the second quarter we shall study as a topical course "Some Social Teachings of the Bible," using various passages that bear on that general subject. Our present lesson gives us a strong foundation.

The word 'therefore' binds the great doctrinal part of this epistle to the practical. In Paul's thinking, practical christian living grows out of deepest religious convictions. The mercies of God are the working reason for all our consecration. The blessings of God's love and grace manifest in the work of Jesus Christ ought to and will produce a stalwart character.

For the outward life of consecration the law is, "present your bodies a living sacrifice"; self-surrender is a basal principle of the kingdom. This active self control, or surrender to God, will bring about the exercise of a censorship over the impressions that come to us from without, the rigid subjugation of our appetites and passions, and the presentation of all our activities as an offering upon God's altar.

For the inward life of consecration the law is, "be ye transformed by the renewing of your mind". Spiritual improvement comes through a change of viewpoint, or better, through a change of convictions, and our religious convictions are remoulded and re-shaped as we come into a fuller appreciation of the mercies of God through Jesus Christ. We need not expect any revolution in character as long as we follow the moral fashions of the age, for they are as changeable as the fashions in clothes, and just as whimsical; permanent change in our spiritual life is due to undeviating allegiance to the ageless principles of the truth of God.

One result of the renewing of our mind is that we may prove or sanction what is the "good and acceptable and perfect will of God." We are able to judge more correctly the things that are in accordance with the will of God; we have an ever increasing ability to discern what God would have us do. Earthly distractions disturb us less and worldly uncertainties confuse us less.

The temptation in studying verses 9-21 will be to consider them verse by verse without regard to the unity of the whole passage, but we have a series of maxims illustrating the manifestations of christian love in our life. In chapters 12 and 13 of 1 Corinthians, Paul discusses the same matter and a reading of these chapters will prove helpful. Here the Apostle Paul allows himself more liberty, and the unity of thought is not so apparent. However, for practical study we may group the verses in something like the following way.

The Sincerity of Love. Verses 9-10. Genuine love is without pretense; it is not all words without deeds, nor is it more words than deeds. Genuine, honest love draws moral distinctions. Some things are right and some things are wrong; it will not com-

promise the right. In the strongest way we hate the evil and glue ourselves to the good. Honest love also gives attention to other christians. Because we are members of the same spiritual community our love for each other should exhibit all the warmth and constancy of natural affection, and with true humility we should seek to have others honored above ourselves.

Some Inner Characteristics of Christian Love. Verses 11-12.

Diligence is earnest, painstaking, persistence, and is opposed to all laziness and indifference. Fervence of spirit is holy enthusiasm, being aflame with zeal for spiritual things. God's service is worthy of our best effort put forth for all the time, with all the fervor of our soul.

Love's Expression in Benevolence and Sympathy. Verses 13-15.

Those of us who have must provide for the needs of our brethren who have not. Paul recognizes the right of property, but these rights are subject to the three great principles of "stewardship for God, trusteeship for men, and sacrifice for Christ." Love never demands an eye for an eye and a tooth for a tooth, but causes us to return good for evil. Imitating Christ, we should strive to feel the joys and sorrows of others as if they were our own.

Love Develops a Right Attitude towards Others. Verse 16.

The Apostle does not mean that there must be monotonous sameness, but harmony and unanimity. Let there be no discord or disagreement. In the practice of this unanimity of christian sentiment we must guard against two grievous faults of selfish ambition and self-conceit.

Love Prescribes Some Duties to Our Enemies. Verses 17-21.

As God's grace transforms us we should become more free from the spirit of retaliation; should act in a way to merit the good opinion of even our enemies. We are not permitted to hold malice and give to God the task of getting even with our enemies for us; instead we should seek to subdue our enemy by kindness. Retaliation enslaves us and does not subdue our enemy; kindness gives us the victory over our baser selves and our enemy too.

IN MEMORY

Mrs. C. C. Shook, of Belmont, Miss., passed quietly to her reward on Sunday March 13th. She was one of the oldest members of the Baptist church. She leaves behind seven children to mourn her loss with a host of friends. She was an ideal woman, like one spoken of in the 31st chapter of Prov. It was my privilege to conduct the funeral services before the largest crowd I have seen at a funeral in many years.

J. W. HUDSON,
County Missionary.

A STATEMENT.

We, the undersigned after careful conference and examination of all the facts obtainable in the matter of difference between Rev. T. A. Beasley and Rev. R. W. Bryant, find the following:

That the auditor was not in possession of all the facts upon which to

base his report of Clarke Memorial College made May 31, 1919, which audit showed a shortage on the part of R. W. Bryant of \$360.78. This has done Brother Bryant an injustice for which however the auditor was not responsible, as he did not have all the facts in hand. A subsequent examination by the same auditor reveals the fact that only a small amount remained unaccounted for, which has been made good by Bro. Bryant.

J. P. HARRINGTON,
Jno. F. CARTER,
P. I. LIPSEY.

**RESOLUTIONS IN MEMORY OF
Mrs. Josephine Hill Jenkins.**

Whereas, Our Heavenly Father has seen fit to remove from our midst one of our beloved members, Mrs. Josephine Hill Jenkins, therefore be it

Resolved, 1st, That in the death of Mrs. Jenkins, we the members of the Woman's Missionary Union of Galilee Baptist Church of Gloster, have lost a loyal and faithful member, and one loved and esteemed by all.

2nd, That we shall miss her encouraging presence and cooperation in our work, and that we try to emulate her noble example.

3rd, That we assure her loved ones of our heartfelt sympathy, and pray our Heavenly Father's choicest blessings upon the family.

4th, That a copy of these resolutions be sent to the family, that a copy be published in the Baptist Record, and that a copy be spread on the records of our Society.

MRS. W. R. McGehee,
MRS. G. M. CAUSEY.

Gloster, Miss.

FACTS ABOUT CIGARETTES

Hudson Maxim, the noted inventor of explosives, says:

"The cigarette is a maker of invalids, criminals and fools."

The Cadillac Motor Company of Detroit, employing more than 7,000 men announces: "We will not hire any one whom we know to be addicted to this habit."

Thomas A. Edison, of world-wide fame, points out the harm in this practice and says: "I employ no person who smokes cigarettes."

Henry Ford, maker of automobiles, says: "The boy or young man whose brain is fogged by the use of cigarettes finds himself hopelessly handicapped."

Ty Cobb, famous baseball player, adds: "Cigarette smoking stupefies the brain, saps vitality, undermines one's health, and lessens the moral fiber of the man."—Selected.

THEY ARE COMING

On the first Sunday in March, the church at Blackwater, in Kemper County, observed the day of prayer and fasting. There were present something like 100. It was decided that it would be well and in keeping with the spirit of the work that at the next meeting, in April, we have an all-day meeting and serve dinner. We are not looking for anything other than to send in our full quota on the

75 Million Campaign Fund from Blackwater.

On yesterday, the second Sunday, we met at Friendship and there were present about 60. We had a gracious meeting and voted to meet there next second Sunday in an all-day service with dinner on the ground. We expect to send in our full quota from there also. The church here is small in numbers and wealth but they seem to be in earnest and are determined to do their part in the Master's work.

We observed the day of prayer at DeKalb on the fourth Sunday in February with a good attendance and interest. I am confident that we shall not fall down with our quota here.

We crave the prayers as the work is a needy one.

Our next Sunday will be with the church at Center Ridge. We are counting on a great day there also.

The county officers had a meeting sometime ago in Scooba, in which it was thought well to call a meeting at DeKalb for the first day of March at which plans might be laid for the work of the county. There was a good representation at that meeting and an excellent spirit prevailed. It was agreed that the day of prayer should be observed in every church in March and that April should be made a busy month in which the campaign should be made to assume the largest possible proportions. We want to lay it heavily upon every heart. We are hopeful that every church in the county will "go over the top."

Yours for success,

H. C. JOYNER,
County Organizer.

FULTON.

Last Fall at the meeting of the Tombigbee Association at Belmont, a lawyer arose and, with argument as earnest and convincing as if pleading at the bar, asked for the association to meet with the Fulton Church next Fall. His main argument was that at present they had no place adequate to accommodate such a gathering but that they wanted something to spur them on in the building of a meeting house. That might seem like a funny argument but the boast of that lawyer has been fulfilled and last Sunday I had the pleasure of seeing these good people gather in their new house for the first time.

Fulton is an old County Site town about twenty miles from a railroad and until recently looked very much like the proverbial door nail. Now it seems to be on the eve of a healthy boom with an agricultural high school in process of building, and a new house for the public school in prospect. It was a very fortunate time for the church to prepare for enlargement by the erection of a new and adequate home. When the partitions have been installed and the house painted, it will be a very beautiful and extremely serviceable plant.

I believe that this band of Christian people will by their work in the future fully justify the help that the Baptists of the state have given them in the building of their meeting house. Their vision of their world-wide task is broadening daily and they are facing the future with hope and joy. May the God of all grace be with them and establish them.

Sincerely,

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN—Clinton
 First V-President—MRS. K. GODBOLD—Clinton
 Second V-President—MRS. M. F. DOUGHTY—Shaw
 Third V-President—MRS. C. LONGEST—University
 Fourth V-President—MRS. JEFF KENT—Forest
 Fifth V-Pres. MRS. JAMES CHAMPLIN—Hattiesburg
 Sixth V-President—MRS. R. L. BUNYARD—Summit
 W. M. U. V-Pres.—MRS. A. J. AVEN—Clinton
 Recording Secretary—MRS. P. I. LIPSEY—Clinton
 Young People's Leader—MISS FANNIE TAYLOR—Jackson
 College Correspondent—MISS MARY RATLIFF—Raymond
 Training School Trustee—MRS. J. L. JOHNSON—Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS—Jackson
 Mission Study Leader—MRS. H. J. RAY—Greene
 Personal Service Leader—MRS. W. F. YARBOROUGH—Hattiesburg
 Stewardship Leader—MRS. H. M. KING—Jackson
 Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE—HENDERSON—Greenwood
 Corresponding Secretary—MISS M. M. LACKEY—Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY—Jackson
 Editor W. M. U. Page—MISS M. M. LACKEY—Jackson

Not quite three weeks till our State Meeting. Beloved, are you praying daily for this gathering? Let us ask continually that "In All things He may have the pre-eminence" at this time.

Run over the tentative program in this issue. Have you any suggestions to make? They will be greatly appreciated. Remember this is YOUR meeting.

A CALL: We want to exhibit in Hattiesburg any thing in the form of poster, picture, map, handwork of any kind—that has been helpful to your society this past year. Sister, please appoint some one in your society to see to this at once. You may have the one thing that will prove most helpful to some other society. See that it gets to Hattiesburg. Send same to Mrs. Ben Foster, Hattiesburg, or take along with you. The Primary Department in the First Church, where we meet, has been set apart for this exhibit. Of course this call refers to all our Auxiliaries as well as Mother societies.

As will be seen from the program there will be Departmental conferences held on the morning of the 13th at 8:30 o'clock. One of these, A Young People's Council, under the leadership of our Miss Traylor, has the suggestive program given on this page. Another presided over by our State President, Mrs. Aven, will be for District and Associational Officers. This will be held in the Baraca Room. A third conference, for the consideration of Local Society Problems, led by the State Secretary will be held in the Intermediate Department Room.

We trust each sister will plan to attend one of these conferences. Come bringing your problems with you, and if we cannot talk them through, let us together pray them through.

The first 30 minutes of the Young People's Council will be used in discussing the following subjects:

"My work as a District Counselor," "Helpful things I have used as Sunbeam Leader," "How to plan for a successful R. A. and G. A. Program" and "How to enlist busy Y. W. A. girls in a Mission Study."

Bring your problems as well as good methods to this meeting and let us spend a helpful hour together

Several months ago a "Mission Study Poster" and a "Campaign Dollar Poster" were borrowed from the W. M. U. office. We are very much in need of same and would appreciate the return of them.

HO! FOR HATTIESBURG CONVENTION!

The State Convention of the Baptist W. M. U. meets in Hattiesburg April 12-14. Let every delegate be there by noon Tuesday if possible. The Get-Acquainted Social Reception at the home of Mrs. T. E. Ross is scheduled for Tuesday at 3 P. M. and it is believed this will be one of the great meetings of the week.

Tuesday night at the First Baptist Church at 7:30 o'clock a sacred concert will take up thirty minutes. The Glee Club of Mississippi Woman's College, full sixty strong, will sing and the orchestra numbers will be most inspiring. The annual Convention Sermon follows.

Let every delegate send in her name without delay to Mrs. W. N. Smith 920 Main St., Hattiesburg, Miss., and let the women of our churches enter into the very first exercises of the very first day with enthusiasm and with thanksgiving.

Convention Publicity Committee.

TENTATIVE PROGRAM FOR STATE W. M. U. MEETING.

Hattiesburg, April 12-14, 1921.

KEY WORD: LOYALTY.

Tuesday Evening.

7:45 Devotional, Dr. W. F. Yarbrough.

Special Music.

Sermon, Dr. R. J. Bateman.

Hymn.

Announcements. Adjournment.

Wednesday Morning.

8:30 Departmental Conference.

9:30 Devotional. Welcome and Response.

Special Music.

President's Message.

Prayer.

Appointment of committees.

Reading of Constitution.

Special Music.

Report of Corresponding Secretary.

Election of Nominating Committee.

Nominating Delegates to W. M. U. S. B. C.

Announcements.

Closing Consecration "Stewardship."

Wednesday Afternoon.

2:00 Be a Little Sunbeam.

Utilizing His Gifts.

Indispensable Builders:

Correspondence Course.

Associational Leaders.

Personal Service—All Grades.

Mission Study—All Grades.

Mother Society—Her Responsibility.

Loyalty in Song Y. W. A.

Daughters as Polished Corner Stones.

Every Inch a Man.

Royal Ambassador Hymn.

Saved to Serve (Consecration).

Wednesday Evening.

7:45 Processional, "O Zion Haste."

Recitation—Everybody—"The Lord is My Shepherd."

Prayer by President of Y. W. C. A. Normal College.

Introduction of Representatives.

Our College Y. W. A.:

Its Past.

Its Present.

Its Future (Of Ideals).

Its Blind Girls' Home.

Music

Address—Miss Tyler.

Pageant.

Music.

Thursday Morning.

8:30 General Conference.

Devotional.

Special Music.

Loyalty in our District—Vice Presidents.

Special Music.

Personal Service.

Mission Study.

Announcements.

Message from Dr. Gunter.

Thursday Afternoon.

2:00 Devotional.

Special Music.

Report of Training School Trustee.

Report of Margaret Fund Trustee.

Final Reading Constitution.

Miscellaneous Business.

Reports—Credentials, Resolutions, Obituaries.

Report of Nominating Committee.
Consecration.

The March Week of Prayer free will offering from Hazlehurst W. M. S. and Sunbeam Band amounted to \$86.41. Our free will offering in January Week of Prayer was \$214.81.

The society is doing excellent work.

I want to tell you about our W. M. S. at Moorhead. We observed the Week of Prayer, had about an average of 20 in attendance and offerings to the amount of \$57.00. We were greatly benefited by the programs and all seemed drawn closer together and more eager to do more work for our Master. We also have a splendid G. A. R. A., and Sunbeam Band.

Cordially yours,

MRS. M. S. RIDDELL,

President, Moorhead W. M. S.

A few words from our Pelahatchie W. M. S. We are proud of the progress that we have been making since the organization of the circle plan. We observed the March Week of Prayer meeting three afternoons. We were much benefited by these meetings. Our attendance being 32 for the first two evenings and 23 the last evening. The collection being \$75.00. Also last month we paid off a debt of \$66.00 on our piano. We are happy to say that we have three mission study classes and are working to have a number of certificates and seals to report at the Convention. We commend the circle plan to any society having as many as twenty or more members. If you do not believe you will get greater results try it.

Yours,

MRS. J. B. MASSENGALE,

Pelahatchie W. M. S.

Our March season of prayer has just closed the observance of which was indeed an enjoyable occasion for our little society. Much interest was added to our special prayer service, Wednesday March 2nd by the presence of our Superintendent, Mrs. J. H. Kimbrough, of Indianola, also Mrs. S. A. Wilkinson, our Personal Service Leader, and Mrs. Watt of Ruleville, the Stewardship Leader of that society. The most interesting addresses by these ladies on "Missions," "W. M. U. Work," "Personal Service," "Soul-Winning and Stewardship" proved very helpful and will be truly a lasting inspiration to each one of us. We are trusting that we can have them with us again soon.

Our pastor and wife, Brother and Mrs. J. A. Ousley, were also present, the Wednesday morning service being ably conducted by Brother Ousley.

While our Home Mission Offering was small, we are earnestly praying that our every pledge will be fulfilled.

MRS. J. A. WOMBLE,

President, Rome W. M. S.

Dr. Mullins announces that Dr. D. J. Evans, president of William Jewell College, will deliver the Julius Brown Gay lectures at the Seminary in Louisville April 6-8. His general subject is The Master Among the Nations. The three lectures will have the special topics, 1. Hearing Them—Present Educational Tendencies; 2. Asking Them Questions—Control of Christian Education; 3. Practical Answers—Agencies for Christian Education.

An Oklahoma brute who became a millionaire and national politician was killed by his mistress and partner in shame. She was acquitted by a jury because nobody had any sympathy with him. Now it is said that she is planning to be a motion picture actress at \$1,000 a week. All we have to say about this last is that anybody who goes to see it has a streak of filth in his or her constitution which makes them dangerous associates to decent people. Any company that profits by this nastiness would sell soul and body for a money consideration.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

FOREST HAS TRAINING SCHOOL

The church at Forest under the leadership of their enthusiastic pastor, Rev. Owen Williams, conducted a school of training for its young people with the state secretary doing the teaching. The juniors met from six to seven and had their study in the junior manual, the senior meeting at seven-thirty for an hour's work in the senior manual. The thirty minutes between classes was given over to a social time at which refreshments were served. It was a good week. The pastor entered right into the work, studied the book and took the test at the close of the week. He says that "his young people can't get ahead of him." There were twenty-one who successfully passed the test.

CLARKE COLLEGE VISITED BY STATE B. Y. P. U. SECRETARY

It was the privilege of the state secretary to visit Clarke College and speak to the student body at the chapel hour for three mornings during the week he was conducting a training school at Forest. President Carter moved the chapel hour up to eleven o'clock so that I could leave Forest on the ten o'clock train each morning and reach Newton in time for the chapel hour. An entire hour was given to chapel each morning and save for announcements the time was given to the discussion of B. Y. P. U. methods. It was an interesting hour, the inspiration of the student body made it the more enjoyable on the part of the speaker. Clarke College has at but three boarding students enrolled in the two enthusiastic B. Y. P. U.'s that they have.

B. Y. P. U.'s AT LELAND HAVE SOCIAL

It was the privilege of "yours truly" to attend a social meeting of the B. Y. P. U.'s of the Leland church a short time ago and that old saying "It can

be done in the Delta" has lost its significance for they are doing B. Y. P. U. work at Leland as well as many other delta churches. Well, the social was the real kind. We had a great time. The dullest ten minutes of the evening was when I was on the floor to "say a word." It was a good meeting, well attended and heartily enjoyed by everyone. I did not get to stay for the programs that were rendered the following Sunday evening, but the pastor assures me that the programs are nearly always 100% good, that means that every member prepares his part before he comes to the meeting and renders his part without the use of the quarterly in the meeting. Mr. and Mrs. Brown are the successful leaders of the work. Mr. Brown is president of the senior union and Mrs. Brown is the junior leader. Bro. W. H. Morgan is the successful pastor of the union. He is proud of his young people and they are proud of their pastor. The two working together makes it easy to operate the B. Y. P. U. successfully. I am giving below a copy of a slip that was used in one of the contests at the social. It was very interesting. You can use it in your next social if you care to. Instead of using the initials of your name you can use the letters B. Y. P. U. if you wish.

1. What epitaph would you like written on your tombstone?
2. What do you want people to say after your death.
3. If you were not yourself what would you like to be?
4. What is your favorite occupation?
5. What type of (girl or boy) is your choice?
6. What shall you leave to the world when you die?
7. What are you worth?
8. Where do you want to go when you die?
9. Who has your heart?
10. What is your opinion of this party?

Do not fail to have your test tomorrow. Send in the names of all making seventy or more and get their diplomas or seals. Don't put it off.

MISSISSIPPI INDUSTRIAL AND TRAINING SCHOOL B. Y. P. U.

The Industrial School is located at Columbia, or rather about two miles from Columbia, and the Columbia B. Y. P. U.'s have been very much interested in the boys and girls out there. Some time ago they went out and permission of Prof. Jacobs and the consent of the young people to go into the organization, they organized a Senior B. Y. P. U. with a large and enthusiastic membership. A few weeks ago we told of the study of the B. Y. P. U. manual by this union and told of the fine response on the part of the members of the union. Today we have the pleasure of telling of how the interest is growing or has grown to where they have organized what promises to be a splendid, first class, A-1 Junior B. Y. P. U. Miss Jessie Sutherland was chosen as their leader. They started off with a membership of forty-eight. The following officers were elected and installed: president, Jack Sandford; vice-president, Eldora Grant; secretary, David Bain; treasurer, Maggie Smith; Cor. Secty., Sarah Allman; Librarian, Lula Bell Stewart; chorister, Edna Gamble. The group captains are Lowrey Hale, Edgar Musgrove, eGorge Lowe, Nellie Blackwell.

WATCH

Watch for squibs relative to the June district conventions that we are planning. The places have all been arranged, the time set and the program is in the making and bids fair to be of a high inspirational nature. The places that have invited the conventions are growing in enthusiasm for the meeting. This quotation from the Greenwood young people: "Our B. Y. P. U. extends a hearty welcome to the young people of district two in June and we trust all the churches will be represented and the convention prove a blessing and benefit to all."

B. Y. P. U. ORGANIZATIONS

I see in the Record that Brother Lightsey has organized a B. Y. P. U. of promise on his field, that's good.

I have recently organized three B. Y. P. U.'s, one with 32 members to which has been added 10 members, making a membership of 42 members. Also I organized a B. Y. P. U. here in Monticello, with 15 members to which will be added at least 12 to 15 members. Another of 14 members, has just been organized. Had an engagement for Sunday afternoon to organize the fourth union but was rained out, but there will be fair weather and the organization will be perfected and others also.

We must, we will, get hold and train our young people for efficient conquest. The work is glorious.

J. J. WALKER,
County Missionary

Right now, there is a great demand for good preachers and good preaching. The people want manly, outstanding men; men who know the truth, who devote themselves to the study of the Holy Scriptures, and who, out of their knowledge of this store of inexhaustible truth, can bring things new and old; men who are full of courage and of kindness; men whose brains are clear and whose hearts are warm; men who will smite sin with a strong arm and bind up the wounds of a sinner with a tender hand. We doubt if there has been a time in a half century when the people were more eager to hear a heroic, clear-cut, good gospel message than now. During the fall we were in touch with a host of ministers, and we were wonderfully pleased with their intelligence and devotion, their steadfast faith in the Bible, and their eagerness for the salvation of the lost. There are some very hopeful signs about us. Would God that it could be said of the church today as it was said of Israel in the days of Samuel, when the Ark of the Lord had been captured, "All the house of Israel lamented after the Lord." These are tokens of a return to the old-time faith, and the salvation that saves men from sin and fits them for heaven.—Ex.

SUMMARY OF WORK OF ASSOCIATIONAL MISSIONARIES, FEBRUARY 1921

NAME	ADDRESS	Number of Churches Visited	Number of Miles Traveled	Number of Homes Visited	Number of Services Held	Sermons or Addresses Delivered	Baptisms Received for	Received by Letter	Sunday Schools Organized	Sunday Schools Graded	Training Classes Organized	B. Y. P. U. Organized	W. M. Societies Organized	Every-Member Canvasses Made	75 Million Campaign Put On	Baptist Record Subscriptions Taken	Number of Books Sold	Amount of Cash Received from Books	Number of Tracts Distributed	Subscriptions Home and Foreign Fields	Subscriptions Royal Service
W. E. Allen	Amory	4	122	19	13	10											20	6 65	24		
W. R. Allmon	Mize	7	239	151	22	10										1	21	16 85	120		
L. G. Bassett	Bay Springs	11	642	66	11	6		1													
G. H. Boone	Coldwater	53	471	203	29	6					2			1					380		
W. A. Bruce	Gulfport	13	470	40	24	16						1				8					
J. W. Carmack	Okolona	16	343	51	10	5		2	1										75		
W. L. Grafton	Noxapater	26	130	67	4	8										1	49	31 50	124		2
L. T. Grantham	Eden	23	517	104	20	21															
E. C. Hendrick	Neshoba	8	274	40	12	12								1		6	43	41 50	35		
J. W. Hudson	Belmont	8	129	64	8	8													200		
W. M. Jimmy	Philadelphia	6	181	31	8	4			1												
J. E. Johnson	Richton	1	62	1	1	1															
L. E. Lightsey	Montrose	13	440	73	12	18						1			2	8	214	167 50	121	5	2
R. E. Moore	Schamberville	10	395	72	8	9			1			1						33 00			
W. W. Muirhead	Vaiden	14	635	122	7	16										3	2	70			
I. P. Randolph	New Albany	6	109	39	11	14										2	4	5 40			
J. L. Roane	Banner	18		106	27	15										1					
J. W. Steen	Florence	5	219	42	6	6										1	13	16 25	83	3	
J. J. Walker	Monticello	7	76	20	11	14							1	30			12	4 85	42		1

SERMON BY BEN COX, SUNDAY
MORNING, FEB. 20TH, 1921.

Subject:

ABRAHAM JUSTIFIED BY FAITH.

Text: Roman 3:4:—"For what saith the Scripture? Abraham loved God, and it was counted unto him for righteousness."

James 2:21:—"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

Does the Bible contradict itself? No. Not in the least. Not here or anywhere else. Many are led to believe the Bible does contradict itself because they read it superficially. Many others are led to believe the Bible contradicts itself because they stop too soon. It is wonderful how much of real Bible truth we miss because we stop too soon. I missed much in regard to a very important text for this reason. As a ten-year old boy I attended my first funeral. That of my grandfather. I shuddered as I kissed his hard, cold face. I did not know until then that death made faces hard and cold. On the coffin lid there was a plate and on that plate I read for the first time in my life: "O Death, where is thy sting? O Grave where is thy victory?" It seemed to me there was sting enough, for had it not killed him? It seemed to me there was victory enough, for were they not going to bury him? If somebody had come to the ten-year old boy then and told him about Jesus, matters might have been different. But they did not. They thought he was too young. Ten years from that time, about five thousand miles from that place I read the same words again. This time from the Bible. I read, "O Death, where is thy sting?" But I did not stop there. I went further and read these blessed words: "The sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ." When I found him, it was all right. It always is. Everything is right with him, and nothing is right without him. I missed what the Bible had for me because I stopped too soon, so many miss what the Bible has for them and are led into the belief that the Bible contradicts itself because they stop too soon. Others are led to believe the Bible contradicts itself because they fail to bear in mind the importance of the standpoint from which certain things are written and viewed. They fail to emphasize properly the context which is intended to throw light on the text. They fail to bear in mind the purpose for which certain things are written and to whom and why and where and when.

The doctrine of Justification by Faith is tremendously important. The governor, the president, the emperor, the king may pardon a man, but governors, presidents, emperors, kings, have no power to justify a man. God alone can justify him. God alone is just and the "justifier of him who believeth in Jesus." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto his grace wherein we stand, and rejoice in hope

of the glory of God." Rom. 5: 1-2. Is this true? Are there for us all these blessings in justification? I believe there are, and many more.

Yet numbers of people have trouble about this doctrine. Luther had. In 1904, I stood at the church of the Holy Stairs in Rome and saw quite a number of people doing penance by climbing these stairs. I was very much amused with one man who seemed to be suffering with some kind of trouble. He had folded a newspaper to make it easier on his knees. Luther, under conviction of sin sought peace by doing penance, but while climbing these stairs we are told that a voice spoke to his soul saying: "The just shall live by faith." He became so intense in regard to this blessed new doctrine that he ruled out the book of James and called it an "Epistle of straw." Later on, however, he delighted in preaching many sermons on James. Some go to the other extreme. This was the case with the Galatians. You remember Paul writes to them and says in the third chapter: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" They made the sad mistake so many make today in believing that they were justified before God by both faith and works. Dr. Scofield reminds us that both Paul and James use Abraham as an example. Paul says: "Abraham believed God and it was accounted unto him for righteousness." James says: "Was not Abraham our father, justified by works?" And Paul and James do not contradict each other. Paul refers to Abraham when he was an old man, well past age and as good as dead, and his wife, Sarah, the same, and yet to them are born children as the stars in the sky for multitude. As the sands that are by the sea shore—numerable. Paul reminds us that Abraham staggered not at the promise. The trouble with us today is that we have too many staggerers. We should be more successful than we are in our Sunday School work, in our church work if we were not so given to staggering at the promises of God.

James' illustration from the life of Abraham comes about twenty years later. His son, Isaac, has been born in accord with the precious promise. He has had a beautiful and attractive boyhood. They name Isaac, the "Laughter" when he came, and never had there been so much laughter in Abraham's household. He had watched tenderly the growth and development of the lad and then one night God said: "Abraham." God did not have to call very loud for Abraham to hear him. Are you in hearing distance of God? "Abraham." "Here am I." Abraham said, and then you know how God stabs his heart four times. We find ourselves tempted to ask "Why didn't God simply tell him at once what he desired done?" But he says first, "Abraham take thy son." Then secondly, "Thine only son." Thirdly, "Isaac." Fourthly,

"Whom thou lovest." And so the same Abraham who staggered not at the promise concerning Isaac, staggered not at the command concerning Isaac. Paul presents Abraham as being justified by works before man. That is our standard at Central Baptist church. When anyone comes to join the church he is questioned as to his faith in Jesus. If he testifies that he is trusting in Jesus as his personal Saviour, we are willing to receive him as a candidate for baptism. We are warranted to do this by the word, which says: "He that believeth on the Son of God hath everlasting life." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "He that believeth is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." The candidate for baptism professes belief in Jesus as personal Saviour, and we receive him on that profession. After he has been received, he justifies himself before us by his works. Justified before God by faith. Justified before his fellow men by works. He has confessed Christ as his personal Saviour. We cannot read his heart. God can. He reads the heart like a book. We have to read his life. After we receive him we demand proof, and say with James, show me your faith without works, and I will show you my faith by my works." Look at some things James says about this matter: "But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world." Verse 26-27. Must we say then that if a man helps the fatherless and the widow this will save him? No, not at all. But if he first professes to have faith in Christ as his Saviour and then helps the fatherless and widow we all know that his action justifies his profession of faith. Again James says: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment and he have respect to him that weareth the gay clothing and say unto him, 'Sit thou here in a good place,' and say to the poor, 'Stand thou there, or sit here under my footstool, are ye not partial in yourselves, and are become judges of evil thoughts?' But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." Again he says: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" Note the words here. "Though a man say he hath faith." It is a profession. In the 24th verse we see the proof: "Ye see then how that by works a man is justified and not by faith only." Note especially here, "Ye see then how that by works a man is

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You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

Here's my guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day! Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

justified." In the 14th verse it is the profession—"Thou a man say." In the 24th verse it is the proof—"Ye see then." You cannot see faith, but you can see the results of faith. You cannot see the apple in the little seed but it is there, and given a chance the apple seed will prove it. You cannot see the giant oak which stands the storms of centuries in the little tiny acorn but it is there. The acorn professes to contain the oak tree and will prove this profession if it is given a chance. Last summer I had an experience I will never forget. I had read a good deal about the big trees of California. I had seen photographs of people driving their vehicles through the tunnels cut in some of these trees but I was more or less skeptical about it. After driving thru one of them I said to my wife: "Now I believe it." I stood by a giant tree there which is about 105 feet round. Uncle Sam has an iron fence around it securely locked and there is a very heavy penalty for going inside the fence. One hundred feet from the ground is a limb six feet in diameter, and yet this giant tree, one of the greatest in the world, I suppose, once lived in a little seed. This seed professed to contain the tree and has proved it through the centuries.

Justification by works is solely for men, while justification by faith is solely for God. Paul reminds us leading up to the text: "What shall we say then that Abraham our father, as pertaining of the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but *not before God.*" Luke 17 presents both of these views very strikingly, I think. Jesus is dining at the pharisee's home. A woman who had been a sinner comes in, and washes his feet with her tears and wipes them with the hair of her head. Then she anoints his head with ointment. The pharisee complains, but Jesus as he turns to the women says: (Unto Simon, note that.) He turned to the woman, and says unto Simon: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss, but this woman, since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my head with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much, but to whom little is forgiven the same loveth little. And he said to the woman: Thy faith hath saved thee; go in peace." He refers Simon to her works. He refers the woman to her faith. That is a great distinction. "Thy faith hath saved thee. Go in peace." She was justified by faith before her Lord. She was justified by works before Simon, the pharisee. As Dr. Scofield reminds us: "Our assurance of salvation rests upon what God says of our justifying faith; the value of our testimony rests upon what the world sees of our justifying works."

The result of justification by Faith is glorious salvation. The results of

justification by Works are numerous too. In the first place, our works glorify God. Jesus says, "I am the light of the world." Again, "Ye are the light of the world." Yet again, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Again in the 15th of John, talking about the vine and the branches, he says: "Herein is my Father glorified that ye bear much fruit. So shall ye be my disciples." Not that fruit bearing shall make us disciples, but it shall prove that we are disciples. The only way we can glorify God is in bearing much fruit. In other words, we are justified before man by fruit bearing. Men cannot read our hearts but they can read our fruit. Men cannot see the apple in the seed, but they can see it hanging on the tree. As the bearing of much fruit glorifies the Father, so the shining of the light leads men to glorify the Father. There is wonderful power in light of this kind. I was reading the other day of a stenographer who had gained the name "Ray of Sunshine." She refused to do permanent work for anyone but did supply work for many different people. She made a specialty of finding out the desires and tastes of the people for whom she worked. She came in touch with their phraseology. She always went to the office with a cheerful sunny smile. So they called her "Ray of Sunshine." This paid her well in dollars and cents too, because not long ago one of her wealthy patrons died and she was liberally remembered in his will. Yes, there is power in light. There is coming to America soon a famous Polish woman, Marie Curie, discoverer of Radium. She has revolutionized the science of chemistry. The scientists have been holding that the atom was the smallest particle of matter. Madam Curie has smashed the atom into ten thousand fragments. The light of radium has wonderful power in its healing ministry. Thousands of cases of cancer have been cured. There is wonderful power in light. The great need of this sin-cursed world in its darkness is light—the shining of the light. The great need of this sin-cursed world in its disease is the healing rays of this divine radium. "Let your light shine—" are you determined to do it at any cost? I suppose you read of the man and his wife who were keeping the light house on the rocky coast of Maine. On one occasion in the middle of winter they saw a small ship in distress. The kind-hearted light-house keeper put out in his boat. His wife watched as he went, and her heart was wrung with anguish as she saw his boat capsize and him go down to a watery grave. What did she do? Did she sit there wringing her hands and mourning in sorrow? No, she kept the lamp trimmed and burning night after night for three weeks until the packet-boat came, and she would have kept it three months if necessary. She did not allow her private sorrow to extinguish the light, that she could send out from the light-house. Do you allow some private happening in your own life to extinguish or hide the light that you may show to others for him? Do you let your light

so shine before men that they may see your good works and glorify your Father which is in heaven?

Not only is God honored, but our own faith is strengthened and made perfect by our works. Don't you know that Abraham was a stronger man when he came down from the mountain after the sacrifice? He had virtually given up Isaac. He received him as the Bible puts it "Back from the dead." Every trial of faith when we are victorious makes us stronger for the next. Our faith is made perfect by our obedience or works. And last but not least another glorious reward is that we shall some day hear with the ears of our souls: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord."

Here is my task:

- To love someone more dearly every day,
- To help a wandering child to find his way,
- To ponder o'er a noble thought, and pray,
- And smile when evening falls.

This is my task.

- To follow truth as blind men long for light,
- To do my best from dawn of day till night,
- To keep my heart fit for his holy sight.

This is my task.

- And then my Saviour by and by to meet,
- When faith has made her task on earth complete,
- To lay my homage at the Master's feet,
- Within the Jasper walls—

This crowns my task.

IN MEMORY

Mrs. Abbie Boles was born May 3, 1874. Was married to Mr. Annel Boles December 6, 1891, joined the Baptist church at Old Crenshaw, at the age of 14. After this she moved her membership to Bluff Springs Baptist church, where she was a member when she died. She died January 3, 1921. Was the mother of ten children who are all living.

Before she died she told some of her loved ones that she was not afraid to die, and that she didn't dread death only she hated to leave her little children for she wanted them raised right. She told her two oldest daughters to help their papa all they could and she felt like they would be raised right.

Therefore, be it resolved,

First, That we sincerely sympathize with her family in their loss of a devoted wife, and a kind and loving mother, and commend her to the care of Him who alone can give them comfort and peace so much needed in this dark and trying hour.

Second, That a copy of this be sent to the Baptist Record and Neshoba Democrat for publication, and that it be spread in full on our church minutes.

A. M. BARFIELD,
N. O. GILMORE,
MINNIE MILLING,
Committee.

SPRING AILMENTS

Impure Blood, Humors,—Relief in a Good Medicine.

Spring ailments are due to impure, thin, devitalized blood. Among them are pimples, boils, other eruptions, catarrh, rheumatism, loss of appetite, that tired feeling, nervousness and "all run-down" conditions. Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found, in many years of intelligent observation to be most effective in the treatment of these ailments. Successful physicians prescribe the same ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alterative and tonic effects are needed. Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease. For a laxative take Hood's Pills.

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East Miss. Dept.

MATHISTON BIBLE INSTITUTE

That was a fine institute at Mathiston. The majority of the working pastors of Webster county were present and some layworkers. There were some pastors present from without the county. The local attendance was good. Well, you can't know how fine it really was unless you were there. Words won't tell.

The teachers were Rev. H. L. Martin of Indianola, who brought some delightful inspirational addresses and sermons; Rev. J. E. Wills of Louisville, who expounded the book of Philippians to the delight and information of all present, and Rev. J. D. Ray, Starkville, who told us how to finance the kingdom in a Bible system way. All of these brethren were at their best and gave us something to think about. It was good to be there.

The pastors present from nearby were W. E. Findley, J. T. Smith, Bland Eldson, Putnam, Middleton, Hicks, Watkins, Dalton, Breland, McPhail and possibly some others. Every one seemed to enjoy the meeting and voted unanimously for another next year somewhere in Webster county.

Dr. J. T. Christian of New Orleans Bible Institute, and Dr. B. G. Lowrey of Blue Mountain College, were present for a part of the time and talked to the meeting, lending interest to the work. Rev. H. T. McLaurin was also present during the entire meeting and helped to make it the success it was.

Pastor R. L. Breland was chairman and Rev. Thos. J. Smith was secretary of the meeting. Bro. Smith as chairman of the entertainment committee had every one well located in a good home.

The church and town took good care of the visiting brethren, and a vote of thanks was made for their hospitality at the close.

Mathiston wants another just like it.

NOTES AND COMMENT

Stalla church, Neshoba county, is still without a pastor. Rev. James W. Jones preached there Sunday night and will continue to do so for one Sunday night in each month until a pastor can be secured.

Mrs. Williams of Pittsboro, finished reading the Bible through by December, reading it all in a little more than one month. Mrs. J. B. Gibson and Mrs. S. E. Gilbert, of Newton county, report to have completed some days ago. Come along, and let us all finish up.

Not a week has passed in some time that I have not ordered seals or diplomas for some one or more who has completed some book of the Sunday school normal course. I find that once you get a person started he becomes deeply interested. Try it in your church.

The Sunday School and B. Y. P. U. Convention of Neshoba County Association will meet with Bethsaida church the fifth Saturday and Sunday in May.

Pastor Blass was sick last Sunday so Prof. Cox of Clarke College filled his appointment at Philadelphia. All were delighted with Bro. Cox.

Philadelphia Baptist church and Sunday school had about eighteen rep-

resentatives at Laurel Convention. They came back calling for "more." All will likely go to Meridian next year.

Neshoba county is trying to push the collections on all her pledges and get an offering from the churches that have not pledged. We are prayerful and hopeful.

We find that where the Baptist Record goes into a home and is read it is not hard to get these people to do their duty. It pays to have your people take and read the Record.

NEWS IN THE CIRCLE (Martin Ball.)

NEWS IN THE CIRCLE

Rev. D. Noble Crane, who has been a successful missionary to the Indians for several years, has accepted a call to the Collinsville church, Oklahoma.

At the Baptist Bible Institute, New Orleans, there will be held April 19-28, a Song Leaders' Conference. It is the first of its kind ever held in the South. The foremost singers of the land will be there. All song leaders, church choristers, pastors and others should attend for instruction and information.

Pastor Spencer Tunnell, who went from Morristown, Tenn., to LaGrange, Ga., eighteen months ago, has received 424 members into the LaGrange church. Plans are being laid for the building of a \$150,000 meeting house.

A great meeting recently closed at Crawford church, Augusta, Ga. There were 90 additions. Evangelist Callaway did the preaching. The church was much revived.

Rev. N. B. O'Kelly has just closed a great meeting at the First church, Gainesville, Fla. He was assisted by Rev. R. W. Thiot. There were 90 additions.

The Georgia Baptists have secured the services of Dr. M. E. Dood, of Shreveport, La., in the speaking tour in the place of Dr. J. B. Gambrell, who has been in the hospital at Dallas for some time. Reports come that Dr. Gambrell is improving somewhat.

On account of subscriptions coming in so slow the Christian Index was reduced to sixteen pages but will resume the regular 32 pages next week. The Record has not yet been reduced.

Dr. R. G. Lee has accepted a call to the pastorate of the First church, Chester, S. C. He has served faithfully at Edgefield and the church and community regret very much to lose him.

Dr. Chas. Manly, a brother of Bro. James Manley who recently died at his home in Duck Hill, was paralyzed last October a year ago. His hearing is greatly impaired. He still has the use of his right hand, is 84 years old, and a brother of Dr. Basil Manley, one of the founders of the Louisville Seminary.

Since the Baptist and Reflector passed into the hands of the state con-

vention it is showing signs of improvement and will soon be itself again. Mr. J. D. Moore is proving to be a great editor.

In the Training School recently held in Nashville, Tenn., Landrum P. Leavell and his brother, Ullin, were members of the faculty. They taught books written by one of the Leavell brothers. Landrum taught "Training in Christian Service" written by himself, and Ullin taught "Training in Stewardship," written by Frank H. Leavell, of Georgia.

Pastor Fleetwood Ball, of Lexington, Tenn., will aid Pastor Clarence Azbill in a meeting with the Calvary church, Cairo, Ill., beginning March 27.

Recently Mr. Clifford Walker, of Texas, gave to Simmons College \$100,000, and R. E. Burt gave to Baylor College, Dr. Hardy, president, \$150,000. Thank the Lord for such liberal men.

At Portales, N. M., Pastor J. F. Nix is said to have stood in water an hour baptizing happy converts. Among the number were some whose heads were white. Pastor Nix is doing great things in that needy section.

It is stated that subscriptions to the Baptist Message of Louisiana, amount to only 6,000. This number will hardly support the paper. Everybody should go to work.

We appreciate very much the kind words of Editor Lipsey in last week's Record concerning the work accomplished at Clarksdale and Winona. As stated we left the work in each place for the brother who succeeds us. Several churches have solicited our services but it becomes necessary for us "to rest and refresh ourselves." Forty-six years of continuous hard labor makes it necessary. Our present address is Paris, Tenn. Any news notes sent us will go in at once.

THE TAMPA MEETINGS

In compliance with an agreement entered into months ago between the Baptist pastors of Tampa, Fla., and the evangelists of the Home Board, meetings through two weeks have just been held in eight of the churches within the city limits. Mine is the only Spanish Baptist church in the state, and failing to get an evangelist who speaks Spanish I held my own meeting in advance of the others. This was to give to that part of my congregation who speak some English the opportunity to attend the meetings. Having heard very little English preaching during my thirty-three years of missionary life, I myself was glad of an opportunity to sit under the ministry of these distinguished preachers, study their methods and mark their points of emphasis.

The preachers and their singers did their work well, and I was glad to see that from the beginning and all the way through they urged the importance of prayer; prayer in the homes, in prayer circles and in all the meetings—that the Holy Spirit would accompany the preached word to the conviction and conversion of sinners.

Through the week the meetings were not largely attended by unconverted adults. Pastors and Sunday

school teachers were active, with the result that many lads and lassies of the Sunday School were converted and baptized. To date 259 persons have been added to the churches with many more to follow. More than \$2,000 was raised to defray expenses.

The evangelists have completed their task and departed and their work has gone into history. In our regular Monday morning pastors' conference yesterday the president called for a general expression of impressions of the results of the meetings. Not all planned and hoped for had been accomplished, yet the pastors are greatly pleased. For three successive years the Home Board evangelists have held simultaneous meetings with our churches in Tampa, and it is generally agreed that this last is the best of the three. A long step forward has been taken and all are happy and hopeful for the future.

J. G. CHASTAIN,

Box 362, Ybor City, Tampa, Fla.

OUT OF THE MOUTHS OF BABIES.

Editor The Presbyterian:

This is an incident which shows the force of Christian child nurture. A little boy, three years old, trained in a certain Presbyterian Sabbath-school, showed that he really learned his lesson about Christ.

This little boy's name is Billy Green. One day recently he went out with his mother to take a walk. When they came to one of the main avenues, a great crowd was lined up on both sides of the street. Mrs. Green and little Billy had to stand on the curb and wait—it was a funeral procession of a lieutenant of the police department going by. The procession was halted. Just then little Billy sang out his Sabbath-school hymn at the top of his voice—"Onward, Christian Soldiers." The whole procession immediately called to attention by their commanding officer while the little boy sang his hymn. (Was not this a silent acknowledgement of respect for a true tribute!) The mother of Billy was trembling at this sudden happening, but Billy did not stop here! He cried out with great earnestness—"I know another one, 'Jesus Loves Me, This I Know.'" The whole procession held up at attention while the great crowd moved to tears as little Billy sang out his tribute to his great loving Saviour that meant so much to him. This incident occurred in January, 1921.

Pastor of Little Billy.

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Millions of Cabbage, Tomato and Sweet Potato Plants.—Cabbage Plants, Wakefield, Flat Dutch, 500 for \$1.00; 1,000, \$1.75; 5,000, \$7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for \$1.25; 1,000, \$2.25; 5,000 or over \$2.00 per 1000.

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MATERNITY HOME

MILLER'S SANITARIUM
Box 1613, Jacksonville, Fla.

MR. J. P. MCGRAW

A great and good man has gone from us. Mr. J. P. McGraw, of Louisville, Miss., on Saturday, March 12, passed out from the connections of this world into the larger liberties of the life beyond. He was honored and loved by all who knew him and he will be greatly missed.

In his going the cause of righteousness in general and the Baptist denomination in particular have lost a very ardent and strong supporter.

He was converted and united with the Baptist church in early life and throughout the years he lived true to his Christian profession. No good cause ever knocked at his heart's door without finding a hearty welcome and a generous response to all of its claims and demands. He was sincere and true to all his friends and counted God his best friend and gave him his deepest sincerity and fidelity. In his quiet way he was a leader of men and his leadership was always well guarded by a clear conception of right. He was a faithful member and loyal supporter of his church. As long as he was able he was always there at the worship and being there he was helpful and sympathetic in his attitude. Whenever any cause his church fostered was to be helped he was always ready to do his part.

He lived to be an old man, nearing his eighty seventh mile stone, and as he came into his evening's twilight the halo of his Christian's faith grew brighter. I had many a heart-to-heart talk with him during the last months of his illness and his thoughts of the beyond were beautiful and his satisfaction in God was complete.

Mr. McGraw is no more in the flesh, but he still lives in memory within our hearts. In influence, through his works that follow him. In spirit, with Jesus at home with God.

Lovingly his pastor,

J. E. WILLS.

OBITUARY

Mrs. Mary Aletha Byrd Griffith was born May 10, 1852; was married to A. M. Griffith December 21, 1871; converted and joined Mt. Zion Baptist church August 1, 1873, and moved her membership to Mt. Olive in 1905. She died March 13, 1921.

She leaves her husband, one half sister, two brothers, one son, seven daughters, thirty-one grandchildren, and one great grandchild with many friends to cherish her memory. A good wife, loving mother, faithful friend, and true Christian has departed.

W. RUFUS BECKETT,
Mt. Olive, Miss. Pastor.

COUNTY WORKERS MEET AT
DE KALB.

March 1, 1921.

There was a meeting for the officers of the 75 Million Campaign and pastors of the churches in Kemper which met today at DeKalb church. After devotional exercise, Rev. H. C. Joyner was appointed chairman, and B. W. Perkins Secretary.

Churches represented, to-wit: De Kalb, Center Ridge, Bay Springs, Friendship, Philadelphia, Blackwater, Antioch, West, Kemper, Zion Varda-

man, Bluff Springs and Liberty.

After organization, Bro. Joyner stated the object of the meeting is to discuss the best plan to collect the remainder of the 75 Million pledges. Discussed by Bros. J. L. Williams, A. B. Culpepper, P. A. Davis, E. H. Moseley, B. W. Perkins, J. Williams, S. L. Grace, H. A. Puckett, R. E. Moore.

There seemed to be an optimistic spirit prevailing, notwithstanding the difficulties we have to surmount. Every one promised to go back to his church and do his best to get his church to go over the top.

Delegates represented:

Revs. J. C. Joyner, P. A. Davis, A. B. Culpepper, J. L. Williams, H. A. Puckett and R. E. Moore; Bros. S. W. Key, E. H. Everett, I. A. Sanders, G. L. Grace B. W. Perkins.

After a chain of prayer, in which almost every one took part, the meeting adjourned and each to do his best to observe the day of prayer during March and round up the collections during March and April.

H. C. JOYNER, Chairman.
B. W. PERKINS, Secretary.

OBITUARY.

Mrs. Arline Tillman was born April 10th, 1844, died February 22nd, 1921.

She was married September 1865, to James Tillman who preceded her 14 years ago. Four children were born to this happy union, two boys and two girls, who mourn the departure of mother.

Mrs. Tillman joined the Baptist Church when a girl in her teens, she lived a devoted Christian life until her death, she was a member of County Line church at the time of her death.

She was a shut-in for 15 years, the family, community, and church mourns the departure of a good Christian mother, but our loss is her gain, we can only say, "Weep not as those that have no hope."

Her pastor,
R. W. BRYANT.

—In the past three months it has been the privilege of the editor of *The Pentecostal Herald*, while taking needed rest, to attend quite a number of churches, and to hear various preachers of different denominations, and we must confess that we have listened to some sermons that hardly deserved the name. They were not instructive, they had no gospel appeal, they were without unction; they contained no rebuke for sin, no appeal to the unconverted, no urgent entreaty to the lukewarm or the laggard in the church. In fact, you could not understand what object some of these preachers had in view, what thought in mind; why they were preaching at all. No, we are not censorious, but we have found on several occasions a remarkable lack of anything to feed head or heart, which appealed either to the intellect or conscience. We could not tell just what the preacher was driving at, if he was driving at anything.—Ex.

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NOT DEPENDABLE.

(By JENNIE N. STANDIFER.)

"I am going to help you in everything while I am on the coast this summer, Aunt Docia," declared Ruth Elton as she tore off her traveling dress and slipped into a gingham.

"I will be delighted to have your help, dear," replied her aunt, as she rescued Ruth's hat from the floor and her street dress from the hearth. "With mother an invalid, and your Uncle James away so much, you can help in many ways."

An hour later, when Aunt Docia asked Ruth to set the table for supper, her niece answered:

"In a minute. I must finish this chapter."

Supper was ready for serving before the book was laid aside, and Ruth went into the dining room. When the family gathered around the table glasses, salt, butter and sauces were missing. Ruth laughed sorrowfully and jumped up hastily to get what she had forgotten.

Next morning she arose early and the table was partially prepared for breakfast when a man called from the street:

"Fisherm-a-n! Trout! Flounders!" "Do buy the flounders, Aunt Docia," cried Ruth. "I never saw a flounder. I will bake the biscuits."

Aunt Docia went to the side door to select the fish and Ruth put the pan of biscuits in the oven. There came a buzzing sound from overhead, and a boy in the street called:

"Look at the airship!" Ruth rushed into the back yard and gazed at the flying machine until it was out of sight.

"They are always interesting," she said as she entered the kitchen. Aunt Docia was returning with the fish. Smoke was pouring out of the oven and there was a smell of burned bread.

"How careless of me to forget the biscuits!" cried Ruth as she took the ruined bread from the stove. "I will make more."

"No time, child. Your Uncle James will be late to his work. I will have to use toast."

"I will wash the dishes," said Ruth after breakfast.

She began as Aunt Docia directed, and had washed a few plates when two girls and a number of small children passed the house with crab nets. "I want to go with them," Ruth told her aunt. "I must see how crabs are caught. I will finish washing dishes when I return."

Off she ran before Aunt Docia could explain that she could go crabbing in the afternoon or any time when not busy.

Dinner was ready to be served when Ruth came in. She was so sorry about the dishes that she offered to sit with Grandmother, who was suffering with lumbago, while Aunt Docia took a nap.

"There is a powder to be given at two o'clock," directed Aunt Docia. "Give her all the water she can drink, at short intervals."

"Don't worry. I will attend to her," promised Ruth.

She read until time to give the powder. It was not pleasant, but Grandmother took it bravely and asked for water.

"I forgot," said Ruth. "I will get you a cool drink from the ice box."

One of the girls with whom Ruth had gone crabbing that morning was standing at the front door when Ruth went through the living room.

"There's a parade down the street," called the girl excitedly. "Soldiers are marching to the best band ever! Come and let's see it!"

"Wait just one minute." "Can't wait an instant. You can come back as soon as they pass."

It was half an hour before Ruth returned from the street corner where she witnessed the parade. Grandmother was suffering from nausea, and was very angry. Aunt Docia had been called and was trying to explain that Ruth was only thoughtless.

"She is not dependable in anything, it seems," declared grandmother. "She is utterly useless."

Utterly useless! Ruth's mouth went into a pout. She had just written her father a card telling him how much she helped Aunt Docia; and to be called useless! It had been the same way at home. Nothing she did pleased any one. She had felt sure that it was because her stepmother was exacting and unjust, and now Grandmother and Aunt Docia were finding fault.

Three unhappy weeks passed. Ruth would have returned home, but her stepmother had been called to another state by the illness of her sister and there was nothing to do but remain at Uncle James'.

"She can't be depended on out of sight," Aunt Docia would sigh, and Uncle James would laugh at the very suggestion of Ruth helping.

Frequently when she was crabbing or bathing she heard the girls and boys joking about her keeping her word. The mothers of babies always watched her suspiciously if she played with their children. She had no intimate friends for all the girls of her age were busy with home duties, or doing their bit at the Red Cross rooms. Ruth did not enjoy visiting them at work.

She tried to knit a soldier's sweater but it was so unsatisfactory that she was advised to learn to knit wash rags.

It was late in July. Early one morning Aunt Docia received a telephone message from Rosedale, a suburb of the coast town. Her friend had just learned the death of her son in France and wanted some one with her for the day. Could Mrs. Elton come?

"Of course you must go, Docie?" said Grandmother. "We will have a cold lunch at noon, and James will eat at a restaurant."

"And I will help," began Ruth, but stopped, her face reddening.

Aunt Docia smiled at the suggestion.

Aunt Docia went to Rosedale on the trolley. A short time after her departure the wind, which had been blowing from the east became a gale. By noon it became a storm. The telephone rang out and when Ruth answered Uncle James asked:

"Are all the doors locked and the windows securely fastened?"

"No," replied Ruth.

"Then see to them at once. Fasten them yourself. Ruth is not dependable. The hardest storm on the Gulf coast is predicted to strike here about three o'clock. I will not be at home until evening. May be detained all

night as the cars cannot run. Several men are needed in the office, and you will know what to do. Don't fail!"

The voice suddenly became silent, and Ruth knew that the wires were down. All at once the situation dawned on her. She was alone in a house a block from the nearest neighbor, and was the keeper of the house and protector of a helpless old woman. Her own safety and her grandmother's depended on her—and she was not dependable! What could she do? She asked herself the question over and over.

Suddenly there came to her a feeling that she *could* be dependable. Then came the definite resolution that she *would* prove herself trustworthy. She called to Grandmother:

"There is a terrible storm coming, Uncle James says. I must make the windows and doors secure."

"Seems to me there is a storm already," said Grandmother. "Docia can't get back, and I doubt whether James can come if he waits until evening."

"He said he did not think he could come," said Ruth and she began to lock and bolt doors and windows. Soon every one was fastened, and she went to the kitchen and deftly prepared lunch for Grandmother and herself. She served it so neatly that the old lady forgot the storm and ate heartily.

When the dishes were washed, Ruth sat by her grandmother and tried to calm her fears as to Aunt Docia and Uncle James. She persuaded her to lie down on the couch in the living room, and sitting by her began to explain how important it was for Uncle James to remain at the office. The roar of the wind and waves drowned her voice, but Grandmother seemed relieved.

There was a deafening crash in the direction of the dining room. Ruth found the lower cash had been blown in, and the rain was pouring through.

Ruth found the lower sash of a window had blown in, and the rain was pouring through in torrents. The wind was blowing down pictures, sweeping dishes from the sideboard, and turning over chairs.

"What must I do, Grandmother," she asked in dismay.

"Prop something against the window, to keep the wind out," answered Grandmother, who was storm wise. "Something as heavy as you can move."

"I know! The kitchen table."

She dragged the long table to the window and stood it on end. It stopped the opening, but the next gust of wind sent the table to the middle of the room. It must be secured. She ran to her uncle's tool chest for hammer and nails. She found them useless unless she could hold the table in place long enough to drive the nails. She pulled a trunk from a bed room and then a heavy dayenport to brace the trunk. By a mighty effort she propped the table against the opening long enough to fasten it with nails.

There came a cry of terror from Grandmother, and she ran into the living room, just as a large window pane fell to the floor in fragments. Ruth took in the possibilities of covering the opening at a glance, and her strong young arms began push-

ing the heavy book shelves across the window. It needed no nails to hold it in place.

There came a rumbling from the direction of the kitchen. Ruth found the flue for the stove pipe had blown down, and water was pouring through the opening on the stove. It was the work of a moment to place a large tub on the stove to catch the water.

She next braced the outside doors with chairs. Trees were being twisted like strings, and the noise was like that of a mighty locomotive rushing past. Grandmother was crying, and Ruth brought her a cup of tea. Then she sat by her and talked cheerfully until it began to grow dark. The lights were off!

"Tom and Docie couldn't get to us if their lives depended on it," moaned Grandmother. "Light the lamp, Ruth, and we will ask the Heavenly Father to take care of us."

Through the long, stormy night, Grandmother lay on the couch and Ruth sat by her in an arm chair, wondering silently what the end would be. It was almost dawn before the terrific roar of the storm ceased, and the tired young girl fell asleep. Grandmother had fallen asleep before midnight from sheer weariness.

A loud knocking at the living room door awakened both. It was broad daylight, and the sun was shining. When Ruth opened the door he Uncle James strode in, and with a glance at the windows understood.

"Where is Docie?" he asked anxiously.

"She went to Rosedale soon after you left yesterday morning and could not return on account of the storm," replied Grandmother.

"And you have been here with only Ruth, Mother? Who barred the windows and fastened the doors?"

"Ruth. She has a splendid comforter and protector. I didn't know the dear child had it in her."

"Sometimes it takes a shaking up to make us find out what we can do, doesn't it, Ruth? She has proven to be a true heroine."

The door opened and Aunt Docie came in, her face lighting with joy to find her loved ones safe.

How much we have to be thankful for!" she cried.

"And all because of Ruth's thoughtfulness and—hard work," explained Grandmother.

"Bless her! She is dependable after all." Aunt Docie gave Ruth a kiss and a bear's hug.

"But I am going to be dependable in something more than storms after this," declared Ruth with a note in her voice that betokened she would keep her resolution.

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ONE OF OUR DREAMS

When Jesus said, "Let the little ones come unto Me, and forbid them not." He certainly included the thousands of children in China. In no other country in the world will one find more boys and girls and babies than in China. When we go through the villages and towns we see the children in large numbers playing in the streets. In fact there is no other playground for them. In the winter they are dressed in their bright, thickly padded garments, and in the summer many, if not all, of the smaller boys are naked as they run and jump and play. Oftentimes we see the children who should be playing, who are working and carrying burdens far too heavy for a child to bear. It is not an uncommon sight to see a lad of six or eight years helping to pull a heavy wheelbarrow. It makes our hearts ache to see these little ones who should be in school out helping to earn the daily bread for the family. Surely the childhood of China is being cheated out of its birthright. Wouldn't it be a joy to some of you who read these lines to help to lighten the load on the shoulders of these little ones? Then will you not remember to pray for them and for us?

On Sunday mornings over at one of our city chapels where we have a day school of between two and three hundred pupils, which the Commissioner of Education tells us is the largest day school either secular or religious in the whole province of Honan, we naturally have a Sunday School. There is a class of little folks, about fifty of them who gather to learn hymns and Bible verses and to hear the Bible stories. The bright little faces all clean and smiling make our hearts resolve more than ever to help China's little ones. They are never unready to learn a new song or verse and are quick to recite it in concert or separately.

On Sunday afternoons we have quite a different type of class. The morning class goes to school and has learned something about discipline and studying, but the afternoon class is quite another story. Here we have seventy-five to one hundred and forty children. The first few times they come they are extremely dirty. Faces, hands and head and clothes could well stand washing, combing and sterilizing. Many of the smaller ones, especially the babies, have sore eyes and frequently the disease is trachoma. We have tried whenever possible to put medicine in the eyes, but some of the children still are afraid that the foreigner will gouge out the eyes and use them to make medicine. Just recently one little girl came bringing in her arms a frail baby sister who had sore eyes, and the flies kept getting on them making the poor little thing more miserable than ever. When I offered to drop some medicine into the baby's eyes I found the little girl frantic to get away. On seeing my astonished look the other children told me that the child was afraid that if I put drops into the baby's eyes and the mother heard of it she would beat her severely. Poor little baby! I don't think she will

stay in this cruel world long anyway. Poor little girl! She has not been back to our Sunday afternoon meeting since. Perhaps someday she will come again and not be so fearful. The eyesight of these babies could often be saved if they could have them washed and a little medical aid given to them.

We have a dream out here. It is a day dream, but one we hope soon to put in operation here. We want to open a kindergarten where we can have the children every day in the week instead of just one hour on Sunday afternoon. Here in an atmosphere of Christian love they can be taught to play clean, healthful games and sing happy helpful songs and their plastic lives can be moulded for the Kingdom of God. They will be taught the Bible verses and stories instead of learning only idle, superstitious tales which they hear at home. They will be taught to love and appreciate good clean pictures instead of the paper gods that hang on their walls and gates at home. Not long ago a little fellow began to cry when the mother said she would take down her gods and worship only the true God. On being asked what the trouble was he said, "I do not want you to take away the only picture we have." The visiting missionary quieted him by promising to bring him a nicer picture to take its place. That picture was one from an old Sunday School primary lesson scroll which had been sent from America. When the little fellow heard of this he was perfectly satisfied to give up the horrid picture of the god. If this is true of one child who wanted to keep the god up in his home because it was a bright picture there are many other little folks in China who could be taught to love and desire good clean pictures in the home rather than the gods which they have there now. Then should we not cultivate this desire and in this way help these children to do away with their gods while they are small and know that if we train a child in the way he should go, when he is old he will not depart from it. Here in the kindergarten we will lay our foundation for future native pastors and teachers and home makers. If you who are praying at home could only realize what this will mean to the work and to the spread of the gospel in China you would know then how our hearts long to see this dream fulfilled.

MRS. MILTON L. BRAUN.
Kaifeng, China, Jan. 1921.

THE BRITISH PAPAL ENVOY MUST BE WITHDRAWN.

Regarding the British envoy to the Vatican, The Churchman's Magazine says:

"Five years ago an envoy was sent from this country to represent our King at the Vatican. This was done without the consent of the nation, and in a manner entirely contrary to the democratic principles which are supposed to prevail in Great Britain.

"The only excuse alleged by the Foreign Secretary for so arbitrary a proceeding was that the mission was intended to be strictly temporary that its object was to congratulate

the Pope on his election and to keep him informed respecting British policy during the war, and that when no longer needed for this purpose it would come to an end.

"The promise was made, but has not been kept. It is two years since the war ended, and the envoy is still at the Vatican. Moreover, the Prime Minister was recently asked about the matter in the House of Commons, and he affirmed that this unconstitutional traffic with papacy would be maintained. He also intimated that in his judgment the mission had the approval of the nation.

"To convince the Prime Minister that this is not so, the United Protestant Council is making an appeal for the signatures of loyal British subjects to a petition for the withdrawal of the envoy, and for the following, among other reasons:

"1. Because it is contrary to the Constitution of this Realm as expressed in the Bill of Rights that the Sovereign shall hold communion with the Pope of Rome.

"2. Because the envoy is himself a Roman Catholic, and is therefore bound to place the policy of the Roman Curia above the interests of Great Britain.

"3. Because he has accomplished nothing for the political welfare of this country.

"4. Because, on the contrary, during the time that this envoy has been supposed to be influencing the Pope on behalf of England, the Pope's agents—bishops, priests and people—have been displaying hatred of Britain and working for her injury in Ireland, Canada, Australia and wherever else they had the power.

"5. Because at a critical period of the war the interference of the envoy caused serious trouble, which embarrassed our relations with France, put us in a false position in the eyes of Germany, and might have had fatal consequences.

"6. Because by maintaining this mission our Government recognizes the false claims and pretensions of the papacy, gives a favored position to the Romish system which it accords to no other religion, and thereby deliberately insults the loyal Protestants of the whole empire.—Ex.

A WEDDING OF MORE THAN ORDINARY INTEREST.

On March the 14th, Miss Lorena Lea was happily married to Mr. James S. Goodwin of Marvell, Ark.

Miss Lorena is the highly cultured daughter of Mr. and Mrs. Wilfred Lea of Liberty, whose home is one of some interesting history.

This has, for almost a century been the home of the Lea family. When the pastor visits in this home, and listens with unabated interest, as the family with a just pride speak of having entertained in that home such servants of the Most High God, as Drs. J. R. Graves, Lomax, and J. B. Gambrell, and many others which space forbids the mentioning of their names; he feels indeed that he is "on holy ground."

Miss Lorena has the distinction of being a descendant of Margarette Clay Lea whose name, the mentioning of which, should send a thrill of gratitude, and admiration through

the heart of every Baptist of this State. When we remember that out of a heart of fidelity to God's truth, she was prompted to go to a jail in the State of Virginia to listen to a Baptist preacher through the grates of his cell, the Gospel of the Blessed Son of God. Where he had been placed for preaching the cross of Jesus; for which she was condemned and whipped.

The body of this woman sleeps now in the soil of this county, to await the summons of Him who said: "In as much as ye did it unto one of the least of these my brethren, ye did it unto Me, enter thou into the joy of thy Lord."

May the blessings of God rest upon this happy young couple, and may He make them a blessing to the sincere prayer of their humble pastor.

Hudson-Bateman.

Married at the residence of Mr. Howard Simmons of Silver Springs neighborhood, this March 2nd, 1921, by Rev. J. H. Lane.

Rev. W. F. Hutson of McComb, to Mrs. Joe Bateman of Mt. Herman, La. They will locate at Bogue Chitto church in Louisiana, where Brother Hutson has churches.

Bro. Hutson was educated at Clinton and the Western Seminary in Texas, and his bride was educated in the public school at Franklin, La., and Blue Mountain, Miss., and two sessions in the Bible Institute in New Orleans.

They are prepared to do the Lord's work.—God bless them.

J. H. LANE.



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THE FOREIGN BOARD AND THE CAMPAIGN

I.—FACTS ABOUT A VAST AND VARIED WORK

1. The Foreign Mission Board of the Southern Baptist Convention has 417 missionaries under appointment from America, not including a great number of native preachers and workers.
2. The Board has on the foreign fields 49,659 church members, 542 churches, 11,148 out-stations; 6,834 converts were baptized during 1919; 155 churches are self-supporting.
3. Since the 75 Million Campaign was projected, we have sent out 104 missionaries, and 4 others are under appointment.
4. We have 10 theological schools, with 345 students enrolled; 544 schools, including colleges and schools of lower grade, with 18,169 students enrolled.
5. We have 16 hospital buildings and 14 dispensaries. During the last Convention year, 16 foreign physicians and 9 native physicians administered 205,098 treatments in these hospitals.
6. We have 6 publishing houses and 7 denominational papers on the foreign field.
7. The 417 missionaries are distributed as follows: China, 221; Africa, 24; Italy 2; Brazil, 112; Mexico, 12; Japan, 20; Argentina, 19; Chile, 7.
8. The Foreign Mission Board has lately accepted responsibility for work in Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Siberia, Palestine and Syria. These fields are being organized for great evangelistic campaigns and for the training of Christian workers.

Think of the magnitude and variety of this great work!

II.—THE FOREIGN BOARD'S NEEDS.

1. The Foreign Mission Board needs for immediate appointment 100 missionaries to take care of its growing work. At least 400 new missionaries are needed during the next four years. We need large numbers of evangelists some well-trained teachers for schools of different grades, doctors and nurses for hospital and field work, two or three well-trained architects to plan and superintend the erection of mission buildings.
2. A great increase in literature is needed to meet conditions which have developed on almost all the fields to carry our message into territories in advance of missionaries, and to indoctrinate converts.
3. To these needs must be added the necessity for an increasing number of missionary residences for missionaries who have not yet been housed and others who are to be appointed; church buildings where they have not yet been provided and for new churches as they are organized. Land is needed for missionary compounds, church building lots, hospital sites, etc.
4. To take care of the missionaries on the field, maintain the work already in operation, supply these hospitals, and enter new doors of opportunity which swing on their hinges every day we need money. The total of our needs greatly exceed the Foreign Board's part in the 75 Million Campaign if every pledge made to that fund is paid.
5. Therefore, pay your pledge even at a sacrifice, and help the Foreign Mission Board expand its blessed work and carry the gospel and Christian ministry to millions long and sadly neglected.

III.—HOW THE ACCOUNT STANDS

The Foreign Mission Board received from Southern Baptists last year \$2,318,124.16. We have received to March, 1921, during the present Convention year \$1,078,787.95. The South has, since the 75 Million Campaign was projected, to March 1st, contributed \$3,396,912.11. On the basis, therefore, of four million dollars per year \$4,771,410.60 must be raised from the Southern States before the end of April.

Baptists, hail and hearken! We rejoice in your record and look to you with confidence. Fail not in this great thing in which you have made covenant with your brethren. Make March and April glorious!

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C.,
Richmond, Virginia.